

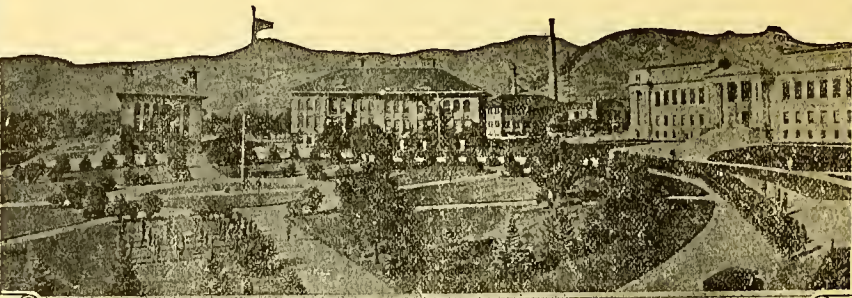
THE
Juvenile Instructor

VOL. 54

NOVEMBER, 1919

NO. 11





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JUVENILE INSTRUCTOR, Vol. 54, No. 10

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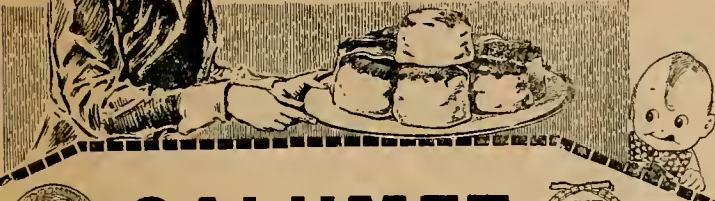
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Thankful

By Grace Ingles Frost

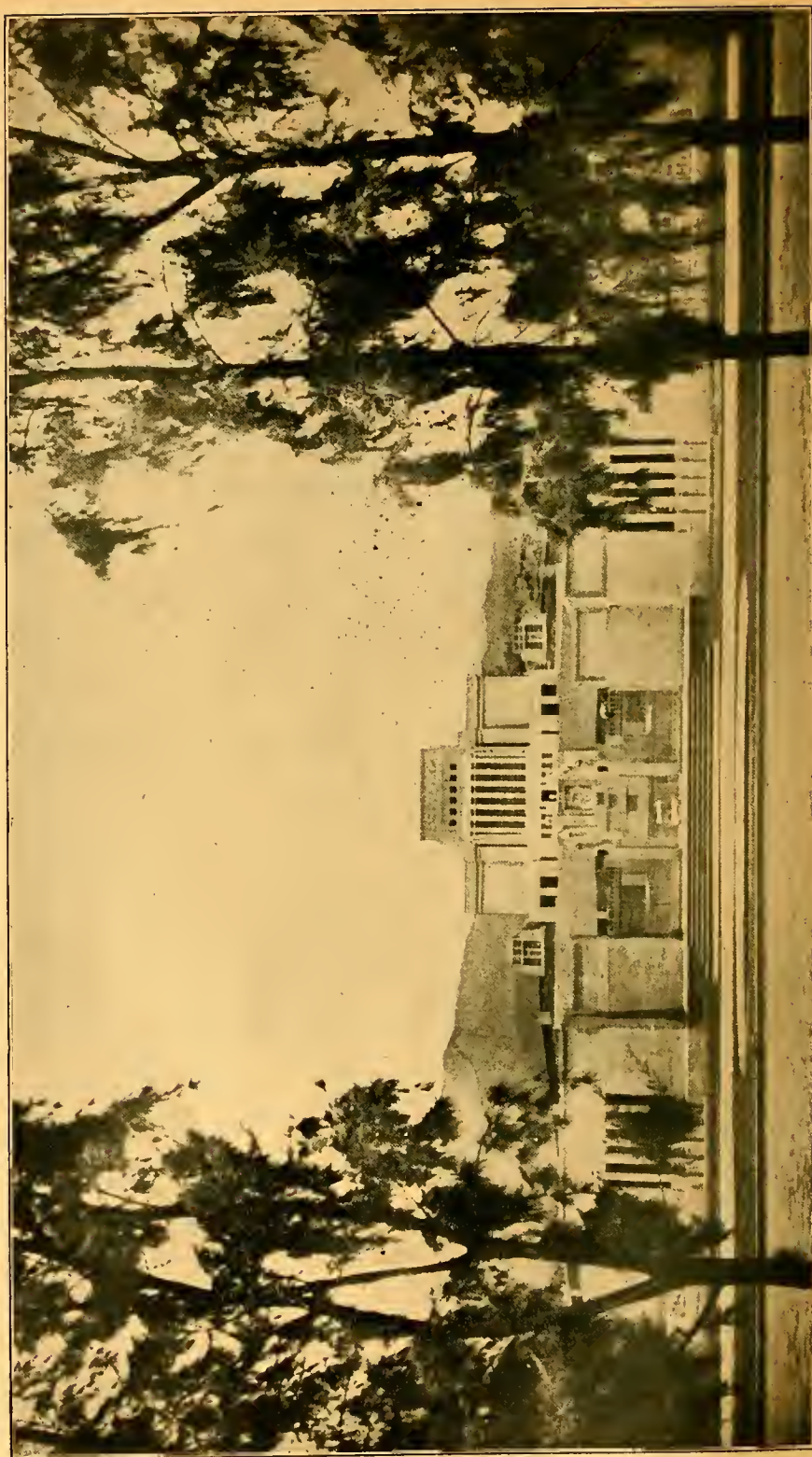
I am thankful to Thee, O my Father
For the gift of Thy infinite love,
Which has shown me the wonderful pathway
That leads unto mansions above.

I am thankful to Thee for a Mother
With heart so akin unto Thine,
For the boon of maternal devotion,
Her spirit each day yields to mine.

I am thankful for knowledge which garnered
And brought to my soul truth divine,
To teach me the law of submission,
And weld my will closely with Thine.

I am thankful for friendship, whose fetters
E'er death cannot sever, and then,
For faith which assures me that some day,
I'll meet with my loved ones again.

I thanks give and praise for each blessing,
If great it hath held or if small;
For well do I know that Thou only
It is who vouchsafeth them all.



THE TEMPLE IN HAWAII
From photograph taken by Ralph E. Wolley.



The JUVENILE INSTRUCTOR



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The Temple in Hawaii

By Hyrum C. Pope

The Temple in Hawaii is situated on an eminence which commands an unobstructed view of the Pacific Ocean, whose vast expanse, coupled with the luxuriant semi-tropical vegetation of the fertile and highly cultivated land adjoining the beach, forms a foreground which, in its grandeur, could scarcely be surpassed, and which through the less exuberant growth on the foothills gradually leads up to the background which is formed by the rugged mountain range that separates the leeward or western portion of the island from the windward or eastern side upon which the Temple stands.

The last observation is full of meaning, as it calls attention to conditions which should not be forgotten at this time when we speak of the beautiful semi-tropical landscape of which the Temple is the crowning feature. For, be it remembered, that on the windward side of the island, unlike the leeward side, the land had to be conquered by human intelligence and patient toil, just as our own fair mountain homes had to be wrested from the uninviting wastes of sagebrush. But in time the faithful people of Hawaii, with the able assistance of the missionaries and under the devoted leadership of the mission presidents, accomplished the task.

With the land in its present stage

of development no imagination would be required to select the Temple site, but when our mind pictures the windward side of the island as it was some years ago, then it must certainly be granted that it took prophetic foresight to foretell the present development and to dream of the event which is now being consummated.

On considering the construction of a Temple in Hawaii it was quite a problem to determine the material of which it should be built, for, although highly favored in other respects, the islands are almost devoid of building materials. However, it was known that the volcanic rock which is readily obtainable near the site could be crushed into an aggregate which would make very good concrete, and it was therefore finally decided to build the entire edifice, floors and roofs as well as the walls, of cement concrete reinforced with steel in all directions. The building is therefore a monolith of artificial stone, which, after thoroughly hardening, has been dressed on all of its exterior surfaces by means of pneumatic stone cutting tools, thus producing a cream white structure which may be literally said to be hewn out of a single stone.

For the finishing of the interior hardwoods have been extensively used, the principal rooms being finished with

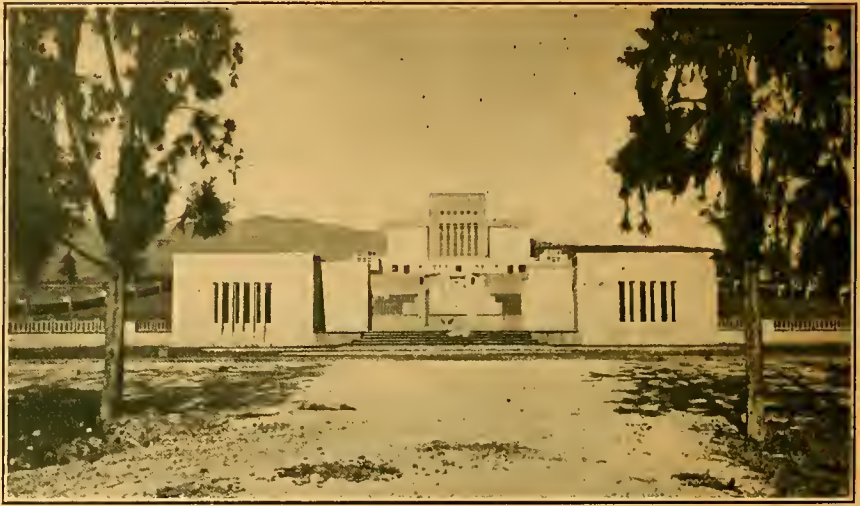


Photo by E. Wesley Smith.

MAIN ENTRANCE TO TEMPLE GROUNDS

Hawaiian Koa, a native wood of the islands which rivals the choicest mahogany in the beauty of grain and color. Most of the floors are covered with carpets, but in the baptistry and in a number of other apartments Mosaic tile and marble have been used.

As can readily be seen from the exterior design, the general ground plan of the Temple is in the form of a Greek cross, the annex being at the east end. The extreme dimensions of the building from east to west are 102 feet and from north to south, 78 feet. The central portion of the edifice rises to a height of 50 feet above the upper terrace. In this connection it may be interesting to state that if the dimensions of Solomon's temple mentioned in sacred writ are properly understood by us, and if the now generally accepted equivalent for the cubit, the ancient unit of measure, is correct, then the principal portion of this famous edifice of antiquity had about the same cubical contents as the Temple in Hawaii.

It is impossible in this brief description to discuss in detail the architectural design of the Temple in Hawaii,

but briefly it may be said that it is, both in exterior treatment and interior arrangement, a highly symbolical expression of the sacred purpose of the edifice. Truth and simplicity have been the guiding stars in every detail of the design to such an extent that, with the exception of one or two features on the exterior and interior, there is almost a total absence of architectural detail and ornamentation. The dignified character of the architectural design is an outgrowth of the well studied ground plan and of the carefully proportioned plain wall surfaces of the exterior.

As it is not generally known that the Temple in Hawaii does not contain a large assembly room in the upper stories like the temples that have hitherto been built, and that the absence of this large feature necessitated a different shape of ground plan with all its natural consequences, the question has often been asked, "Why is it that this Temple is so different?" This question is completely answered by calling attention to the fact that the fundamental principles underlying the designing of temples have been as

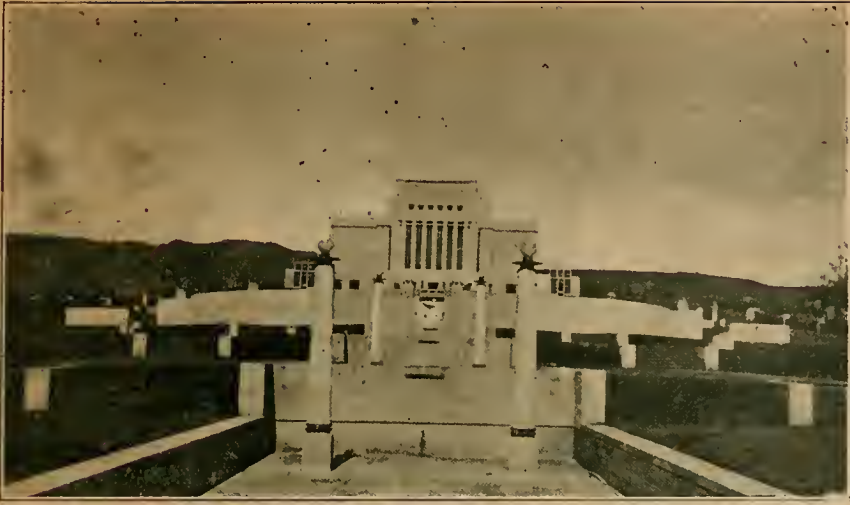


Photo by E. Wesley Smith.

FRONT VIEW OF TEMPLE, SHOWING SERIES OF TERRACES AND LAGOONS

painstakingly carried out in this edifice as in any of the others, but, on account of the absence of this feature, which in the other buildings takes up almost one-half of the entire structure, the result is necessarily somewhat different in outward expression although it is entirely in agreement so far as essential features are concerned.

A most interesting article touching this was written by Dr. John A. Widtsoe in the September, 1916, issue of the *Improvement Era*, entitled "The Temple in Hawaii a Remarkable Fulfillment of Prophecy." In this article Dr. Widtsoe, who, during the summer of 1916 visited the Hawaiian Islands, states that during the construction of



Photo by E. Wesley Smith.

SIDE VIEW OF TEMPLE

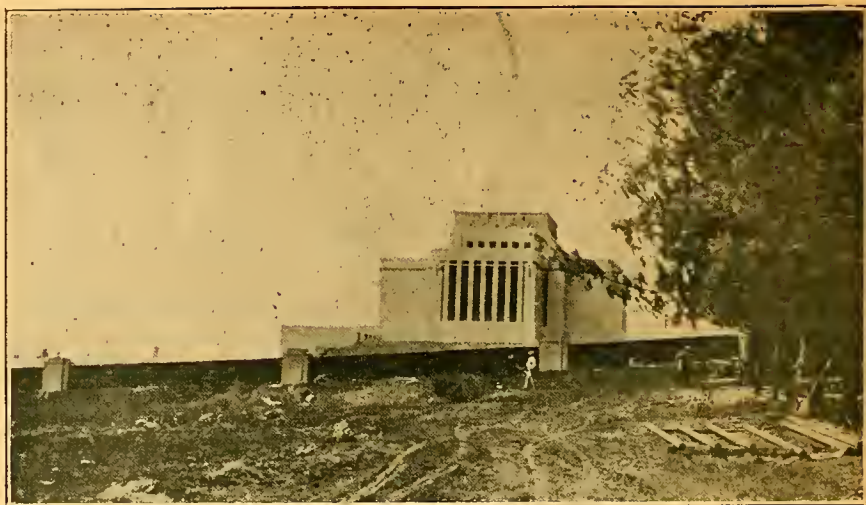


Photo by E. Wesley Smith.

NORTH FRONT OF TEMPLE

the Temple President Woolley, under whose general supervision the work was carried on, was asked to speak on the subject of "Temples," and in responding to this request was led to refer to Vol. I of the "Journal of Discourses," which records on page 132 a sermon delivered by President Brigham Young on April 6th, 1853, during the laying of the corner stone of the Salt Lake Temple. In this sermon President Young states that he had seen the Salt Lake Temple in a vision, and therefore knew just what the architectural style of the completed building would be, and that it would have six towers, and predicted that "the time will come when temples with a tower in the center shall be built and, on the top, groves and fish ponds. But we shall not see them here, at present."

In commenting upon this in his article, Dr. Widtsoe states that the architecture of the Temple in Hawaii fits President Young's prediction with singular exactness; that a person who had seen this Temple would very likely speak of it just as President Young did of the temple of his vision, for the

upper room of the Hawaiian Temple is in the exact center of the building and forms a truncated or blunt tower. Dr. Widtsoe further states that even at the time of his visit, when the Temple was only partially completed, it was clearly evident that it was part of the architectural design that some of the flat roofs should be overgrown with foliage, for concrete boxes to hold the necessary earth were made an integral part of the structure.

A description of the Hawaiian Temple would be incomplete without calling attention to the painstaking labors of Mr. Ralph E. Woolley, who had charge of the construction work from commencement to completion, and to the splendid assistance which some of our leading artists have rendered in connection with it.

The upper part of the Temple was originally designed to have a number of isolated sculptured panels, but with the co-operation of Messrs. Leo and Avard Fairbanks these panels were ultimately developed into four sculptured friezes—one on each side of the building—and depicting in bold relief the outstanding events of the four

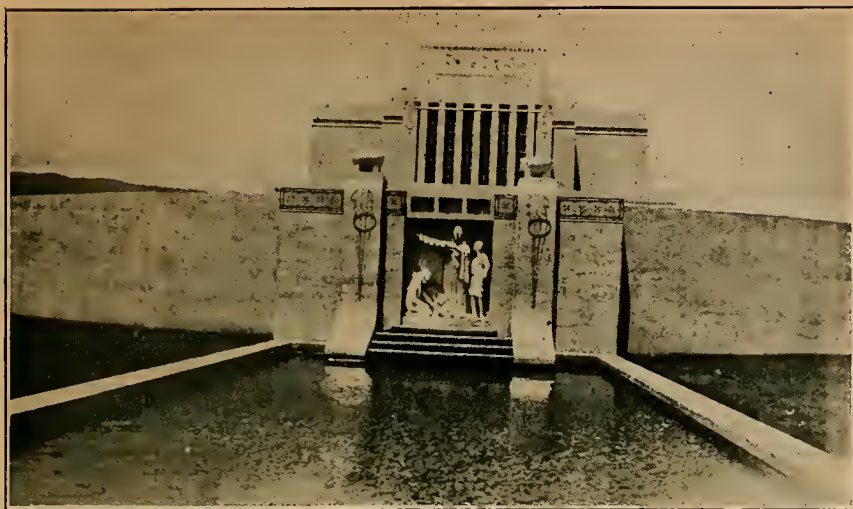


Photo by E. Wesley Smith.

FRONT VIEW OF TEMPLE, SHOWING THE EMBLEM OF "MATERNITY"
MODELED BY AVARD FAIRBANKS

principal dispensations. The subject illustrated by the sculptors and their highly artistic interpretation of same would really justify a much more comprehensive description, but the brevity of this article prevents any attempt of this.

The very beautiful baptismal font, including the oxen supporting same, form in this Temple an integral part of the structure, and were designed by Pope & Burton, the architects of the building, but were modeled in a highly artistic manner by Mr. Avard Fairbanks, who also supervised their execution in artificial stone.

In the arcade of the baptistry there are seven lunettes from the brush of Mr. A. B. Wright, illustrating in an original manner the first principles and ordinances of the gospel by means of

historical incidents selected from the Bible and the Book of Mormon.

The large mural paintings in the ordinance rooms are the work of three Utah artists, Mr. L. A. Ramsey, Mr. A. B. Wright, and Mr. LeConte Stewart. The latter also supervised the general decorative work throughout the edifice.

In the construction of this edifice the ideal which was ever held in mind was to erect a structure that would be as lasting as human skill could make it, and of a simple, chaste beauty which is the result of good proportions and appropriateness rather than ornament and embellishment. As it stands today, complete in every particular, this Temple is a lasting monument to the faith and devotion of the Hawaiian Saints.

Talk as we may of beauty as a thing to be chiseled from marble or wrought out on canvas; speculate as we may upon its colors and outlines; what is it but an intellectual abstraction, after all. The heart feels a beauty of another kind; looking through the outward environment, it discovers a deeper and more real loveliness.—Whittier.

Questionnaire--How to Conduct the Sunday School*

General Superintendent David O. McKay, Preceptor.

GENERAL SUPERINTENDENT DAVID
O. MCKAY

In presenting this number of the program, the General Board cordially invites this large audience, as best it can under the circumstances, to attend a regular Sunday School session.

Ordinarily the exercises consume from one hour and forty-five minutes to two hours; we desire to present them all within thirty-five minutes. Consequently, each number will have to be expressed in from one to three minutes.

In order that all may hear and get their minds centered upon the short, concise explanation of each particular part, we ask you to use your imagination to grasp as quickly as possible the thought presented in the question, and listen with as much eagerness as possible to the answer as given by a member of the General Board.

I shall call the name of the Board Member first and, while he is coming to the pulpit, read the question which he is to answer.

T. ALBERT HOOPER

Q. When should the Sunday School prayer meeting be held, and what should be the order of exercises? What should be done with the prayer meeting when the Teacher-Training class is held Sunday morning?

A. The object of the Teachers' prayer meeting Sunday morning is to unite the minds and hearts of the teachers, and center their interests, under the influence of the Holy Spirit, upon the teaching of the children entrusted to their care. This exercise

should begin promptly at 10:10 Sunday morning, the order of business being: Roll call first, then the reading of the minutes of the previous session, after which a song should be sung or an appropriate instrumental selection played. Then the prayer should be offered, the one offering the prayer keeping in mind the object of the meeting and making his prayer appropriate. After the prayer necessary instructions by the superintendency should be given, after which the meeting should adjourn promptly at 10:20.

In schools where the Teacher-Training class is held on Sunday morning the closing prayer of the training class should be made the prayer of the Sunday School prayer meeting. This is by arrangements with and the approval of the other auxiliary organizations.

EDWARD P. KIMBALL

Q. What should be the nature of the preliminary music?

A. The preliminary music should begin sufficiently before the hour set for the commencement of the school to warrant its name. Its purpose is to arrest the attention of the pupils as they enter the building, and keep their minds in a worshipful and reverent attitude, so that the spirit of worship and reverence is present when the hour of beginning arrives. Much of the power of music is felt through association. Consequently, music used as preliminary should be of such a character that nothing associated with it is foreign to the occasion. Compositions, songs, etc., the words or spirit of which are not in accord with worship, should not be used as preliminary music. The organist should carefully select, and studiously pre-

*Given at the General Conference of the Deseret Sunday School Union held in the Tabernacle, Salt Lake City, Sunday, October 5, 1919.

pare all music intended for this part of the exercises, keeping in mind constantly the purpose for which it is played, and seek constantly the guidance of the Spirit of the Lord in this important part of the Sunday School program.

JOHN M. MILLS

Q. What should be the teacher's work during the preliminary music?

A. The purpose of preliminary music is to put the members of the Sunday school in a reverent, receptive and missionary mood. The teachers should behave as they expect their pupils to behave. If pupils are to acquire a worshipful attitude, teachers must lead the way. A nervous, irritable teacher is a menace to good order and a disturber of the peace. Teachers should attune their spirits to the gentle music and the gentler spirit that called them to this work and be quiet. Teachers should teach by example as well as by precept. Simply quiet, however, is not the aim, but a thoughtful, peaceful study of the work that is to be done, coupled with an alert observation and kindly direction. Pupils should be made to feel at home and welcome and, when necessary, assisted to their seats. A small boy once said, when asked by a teacher who was inquiring what his teacher did during the preliminary music, "She don't do nothing." The teacher should see that this boy's grammatical error should be turned into a great truth. Teachers should not do nothing. One of the worst things that any one can do is nothing. One time a teacher observed one of his boys in a quiet class, sitting looking out of the window with a vacant look upon his face. The whole class was quiet, and this boy was quiet, but he had a vacant look and the teacher said, "What are you doing?" The boy indignantly said, "Nothing." The teacher said, "Well, quit it." The purpose of preliminary

music is, then, to put people into a worshipful attitude, and it is the duty of all teachers to see to it that boys and girls are welcomed to the Sunday School in such a manner that they will feel that it is good for them to come, and come again.

CHARLES B. FELT

Q. What is the purpose of reading the abstract of the minutes?

A. The purpose of reading the abstract of minutes is that the school membership may be kept informed concerning certain general statistics of the school, its enrollment, the percentage of loyalty shown by attendance of officers, teachers and pupils, and to be able to note its progress, or the lack of it, by a comparison with its session of one year before, and all this with a minimum of time; the hope behind it being that it will encourage a spirit of individual responsibility and that each member, jealous of the record of his school, will strive diligently to be regular in attendance, and use his influence with his fellows to increase both enrollment and attendance.

JOHN W. WALKER

Q. What notices are appropriate?

A. It has been noted in times past that in some of our schools notices have been given out that have been inappropriate for the Sunday School session, and also inappropriate for the Sabbath day. Notices that are appropriate are those that pertain particularly to the Sunday School cause, meetings of importance, messages that the bishopric or superintendency may desire the pupils or members of the school to carry to their homes and notices pertaining to missionary farewells, or funeral services. These notices should be clothed in language that will make them interesting to the listeners and to the young people

particularly. They should be short and crisp, to the point, and full of interest to all. The time for giving these notices is immediately preceding the opening song of the Sunday School session.

TRACY Y. CANNON

Q. How should the songs for the day be selected?

A. Sunday School songs should be selected for their musical beauty, their poetic contents and their moral lessons,—and should be appropriate. If, for example, the uniform Fast Day lesson on “Thanksgiving” be treated, use songs that are related to this subject. The songs sung during a school session should have emotional contrast. The first song may be full of life and joy, the second quiet and devotional, the last, while having less vigor than the first should, as a rule, be quite spirited. The following songs preserve a good balance and are appropriate for the subject, “Thanksgiving:”

Morning Thanksgiving.

The Lord is My Shepherd.

Thanks for the Sabbath School.

To obtain the best results choristers and superintendents should cooperate in the selection of appropriate songs.

ALFRED C. REES

Q. How should the sacrament gem be recited?

A. Every Sunday School superintendent is asking himself this question, “How can I intensify and deepen the spirit of reverence in the Sunday School for that very important ordinance, the administering of the Sacrament?” This we shall endeavor to answer by illustrating, which we commend to you superintendents and Saints for your careful, thoughtful consideration. A good beginning is a prelude or organ solo which is in sympathy with the subject in hand, as given here tonight. Then all, with folded arms and bowed heads and

closed eyes will recite a well known gem: “While of these emblems we partake,” etc., followed by the postlude, in which we hope you will feel the spirit of this ordinance. The one who has this in charge in the Sunday School is expected to appear at the proper time, in dignity and ease, before the Sunday School, without the customary admonitions to be quiet; but, by the very presence of the leader who appears in the same attitude which all have assumed, with bowed head and closed eyes, they wait the prelude. Then following the postlude will come the blessing upon the bread, while all are in that deep reverential mood.

Let us all be ready for the prelude, in the position indicated, the arms folded, the eyes closed. (Prelude was played on the organ by Elder Tracy Y. Cannon, and the large audience recited:

“While of these emblems we partake,
In Jesus’ name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.”

The postlude followed.)

GEORGE H. WALLACE

Q. Briefly explain the proper method of administering the Sacrament.

A. The Bishopric who have charge of the administration of the Sacrament in the Sunday School should provide all of the necessary details, which consist of a proper stand upon which the vessels are placed, proper white table-cloths both underneath and over the Sacrament vessels, clean white bread without crusts, clean fresh water, and a sufficient number of vessels for the bread and enough cups for all of those who are assembled; also elders or priests, preferably priests in the Sunday School, and teachers and deacons to pass the Sacrament. During the second song the priests, having clean hands, break the bread and, as soon as the Sacrament

gem has been recited one of the priests kneels and asks the blessing upon the bread in a clear voice, and if possible without reference to book or card, repeating the words exactly as given in the Doctrine and Covenants. The teachers and deacons then, having clean hands, pass the bread to the assembled members of the Sunday School and after having done so return the vessels to the table. The blessing upon the water is asked under similar conditions and circumstances, and the teachers and deacons pass the water to the assembled members. Care should be taken that a sufficient number of empty trays is provided to follow and gather up the cups, so that none of the little children will get into the habit of playing with them, and thus the sanctity and reverence that should be used in this holy ordinance will be brought about. After all of the vessels have been gathered together and brought back to the table, the table-cloth should be replaced over the bread, and the Sacrament is complete.

JOSIAH BURROWS

Q. What is the purpose of the concert recitation? Illustrate the correct method of presentation.

A. The General Board is very desirous that the concert recitation shall be observed as one of the regular exercises in our Sunday Schools. The object of it is to teach the children the many beautiful and impressive passages of scripture that are contained in the standard works of the Church, and are recommended from month to month for their enlightenment and instruction and to inspire within them a love of the scriptures. It is simply one way of teaching the truth, and we trust our fellow workers will feel that the few minutes' time that make it necessary to be used in teaching this valued exercise each Sunday morning in the classes, is time well spent, indeed; and we firmly be-

lieve that by the frequent repetition of these memory exercises, they will gradually become impressed upon the minds of the children, and will have the effect of increasing their love for the scriptures, and for the Gospel, of developing their spirituality, and of strengthening and increasing their faith.

As an example, the congregation is kindly invited to repeat with me The Lord's Prayer. You will please notice, as printed on your programs, that we first repeat the text, which in this instance is Matthew, 6th chapter, 9th to 13th verses. You will also observe the little supplementary paragraph or sentence, "After this manner therefore pray ye." Then follows the prayer. I need scarcely add that, being a prayer, it should be repeated reverently. (The congregation then recited in concert "The Lord's Prayer.")

JOSEPH BALLANTYNE

Q. The concert recitation should be followed by singing practice. Explain the proper method of conducting such an exercise.

A. The singing practice to be effective must be spirited, authoritative and soulful. The responsibility of the Chorister must be commensurate with the importance of the musical exercise. Two essential requirements are necessary: preparation and presentation; and the Chorister who neglects to emphasize both will surely fail. Preparation should consist of the following: thorough familiarity with notes of all parts, a proper concept of the tempo, marks of expression, spirit and content of the text, and the possession of sufficient emotional power to make the work one of pleasure and authority. Presentation demands firmness with kindness, determination to adhere to a fixed ideal, and a personal bearing which commands at once the respect and love of the school. A new song should be taught in sections

rather than as a whole. While this is being done is the opportune time for memorizing both words and music. Sectional practice should be followed by assembling all the parts into a united whole, with special emphasis on phrasing—as it pertains to breathing places—expression in its relation to all gradations of tone power, the speaking of words distinctly, the absolute insistence of quality rather than quantity of tone, and the last great essential of all, the arousing of the spiritual nature through a perfect understanding of the content of the words. This last appeal through the emotions is the essence of truth enforcement and dependent upon the power of the Chorister to honestly feel the truth himself. Choristers, never appear before your school unprepared. Conceive in advance your ideals of presentation: don't scold, but direct with firmness and kindness.

HAROLD G. REYNOLDS

Q. When should the school separate for class work?

A. The class rooms are the workshops of the Sunday School, where teachers and pupils study the Gospel of Jesus Christ, the plan of salvation. Therefore, it is important that the class period should not be shortened. Consequently the opening exercises should not run over into the class period. The schools should separate for department work at 11:10. Every school should endeavor to have good orderly marching, and to accomplish this it may be necessary to have a march practice. At the first chord of the organ or piano the school prepares to stand; at the second chord the school stands, and the march is played. And let me say here that choristers should choose a good march, in good time, one that is easy to keep in step with. Teachers should lead the pupils or march in the front lines, so that they will reach the class rooms in time to receive the boys and

girls and to seat them. The class rooms have been previously arranged, seats are in place, pictures and maps are ready for use, rooms well ventilated, and everything is in readiness. When the pupils are in the class, the teachers are prepared and ready to commence the lesson without losing any time or the attention or control of the pupils.

WILLIAM A. MORTON

Q. What is the most effective method of conducting class exercises in the Kindergarten and Primary departments?

A. Someone has said that a man must be a prayer before he can be a preacher. Kindergarten and Primary workers must be prayers before they can be teachers.

The condition of the rooms in which the classes are held has much to do with the exercises. The Spirit of God will not dwell in an unclean individual; neither will He abide in a dirty classroom. Classrooms should be clean, properly heated and ventilated; the floors should be carpeted, the windows hung with curtains, good, appropriate pictures should adorn the walls, and cut flowers and potted plants placed in the rooms in order to make them as attractive as possible.

And as with the classrooms so with the teachers. It is not necessary for me to say that Sunday School Kindergarten and Primary teachers should be clean and neat in their appearance—they always are, for they know full well that this is not without its effect on the children.

Our teachers aim to impress early on the minds of their pupils the fact that the Sabbath day is not an ordinary day; that it is the Lord's day, a day set apart by Him for rest and worship; and that the place in which they meet is a sacred place; that when they enter it they tread on holy ground. In order to bring this spirit of reverence into the classroom, and

while the children are moving quietly to their places, soft, solemn music is played on the organ. Then, with united voice, teachers and pupils join in a song of praise to Him "from whom all blessings flow," after which heads are bowed and eyes are closed while little lips breathe forth a prayer to God, thanking Him for past mercies, and petitioning Him for the guidance and protection of His Divine Spirit.

The Sacrament gem and concert recitation are now introduced and taught to the children, the importance of the sacred ordinance and the blessings derived from it being explained, so that the great atoning sacrifice may be kept green in the minds of the little ones.

Rest exercises of a quiet and also of an educational nature are now given, so that the children may have a little relaxation.

The scripture lesson is approached with an incident from child life, the little ones being led from the known to the unknown, from things of earth to things of heaven, for, to the little child the earth was made before the heavens.

The scripture lesson is now taught and the application pointed out by the teacher, so that the children may understand that not the hearer of the word only, but the doer of it is justified before God.

A closing song followed by the benediction, and a kind parting word spoken to the children, brings to a close a Sunday morning in our Kindergarten and Primary departments.

J. LEO FAIRBANKS

Q. Explain the most effective method of conducting class exercises in the intermediate departments.

A. As teachers in the intermediate departments, you should aim to excel. It is you who direct the children when they are most difficult to manage, and when instruction converts them to the Gospel if it ever does. To be easy

in discipline, thinking you are governing by love, and to relieve pupils of responsibility by doing the work yourself are common errors in teaching Sunday School classes. Children are not slow in detecting your failure, even if self-excused. The socialized recitation, though an old method with a new name, may be your salvation. It was little used when you went to school. The method then in vogue was autocratic. The socialized recitation is essentially democratic. Every one recites, works and takes part in conducting the class. It gives proper incentive for the correct use of a text book. It demands the best kind of preparation of the teacher, who inconspicuously directs the pupils' activity. It requires skill to use it, of course. Learn all you can about the socialized recitation.

E. CONWAY ASHTON

Q. Explain the most effective method of conducting class exercises in the Theological Department.

A. One of the most durable satisfactions of life is to touch intimately, effectually and vitally, and permanently, the life of a boy or girl. A teacher who is alive to his responsibility will, as soon as he enters the classroom, make a few brief remarks which will show that he has a complete mastery of the subject being taught. He will then conduct a series of progressive questions, an analysis of the subject. Next he will make a complete, but brief, summary of the subject matter, pointing out the purpose or the object of the instruction, and in doing this he should seek to inspire faith and humility and promote righteousness in the individual lives of the boys and girls.

NATHAN T. PORTER

Q. Explain the most effective method of conducting class exercises in the Parents' Department.

A. Text. Our text is the Ten Commandments,

EQUIPMENT. To rally our parents in a campaign for the living of the ten decrees requires, firstly, leadership, secondly, leadership, lastly, leadership. Leadership involves faith absolute in God, faith absolute in self, and faith absolute in one's fellow men. A belief that these ten decrees are not only the source and the foundation of all law, but that they constitute the body, spirit and soul of all regulation of human conduct. So much for equipment.

EXECUTION. At the signal for the beginning of the class work this leader should be upon his feet, and with clear eye, and face to face with his hearers he should in brief but sharp cut expression throw upon the screen of each parents' mind a word picture of the scope, the meaning, the profound significance of the divine command assigned for study.

Once he sets the fires of interest burning, he may then point the way; then get out of the way, and let each parent, in his own words, cast his own coals of thought into the furnace of discussion.

VIGILANCE. But this process can be continued only at the price of utmost vigilance. Tolerate no veering from the point; keep the directing reins taut, take up the slack; send out a life line here and there, by suggestion, by query, by hint, until the processes of discussion are so accelerated as to draw the white heat of interest, the fire of inspiration melting thoughts and feelings into ideals, and running resolve into the harnessed mold of every day action.

Then, and not till then, as class leader, can you ask for a benediction that will pronounce as a success that day's work.

MILTON BENNION

Q. What is a socialized recitation?

A. A socialized recitation is one in which each member of the class contributes towards the class recitation.

In the Kindergarten and Primary departments it means that the teacher shall secure and hold the attention of each member, so that each child takes part in the activities of the class. In the intermediate and higher departments it requires that each member shall study in advance the problems assigned, shall listen attentively to the discussion, and shall participate in intelligent questions and answers concerning the principles and aims of the lesson. All of this must be done under the direction of the teacher whose business it is to lead but not to monopolize the time.

HORACE H. CUMMINGS

Q. How much time should be consumed in the lesson work?

A. The time for holding Sunday School used to be from 10:00 a. m. to 12 o'clock, two full hours. Since the hour of beginning the Sunday Schools has been changed to 10:30, many of them still dismiss at 12 o'clock, thus reducing the time to one hour and a half. This has resulted in cutting down the class work till there is scarcely enough time, especially in the upper grades, for the lesson to be completed. The lesson period should be 45 minutes, even if the time for dismissal has to be extended beyond 12 o'clock. This will give the students only 39 hours of religious instruction in the Sunday School work in the year as compared with 900 hours of intellectual instruction in the day school.

GEORGE M. CANNON

Q. What time should the school reassemble, and of what should the closing exercises consist?

A. Sunday Schools should reassemble after classes have been held, as just stated, 45 minutes in class work. Two hours, if needed, are allowed us for Sunday School work—it is not compulsory to call the classes from their rooms, till 12 o'clock, 12:10,

or even 12:15 o'clock. This should be done by electric bells operated from some point by some member of the superintendency. The cost of installing such an electric bell system will not be great. It will only be from \$25.00 to \$50.00, depending upon the size of the house and the number of the classrooms. The pupils should promptly respond to the signal when it is given to reassemble, and should march in an orderly manner into the assembly room, and this marching should be done to proper music which is played in march time and, as stated, of an appropriate character. The closing exercises should usually consist of singing by the school and the benediction.

HUGH J. CANNON

Q. Give the great aim of the Sunday School work.

A. John the Evangelist says: "God so loved the world that he gave his only begotten Son that whosoever believeth on Him should not perish but have everlasting life." The aim of the Sunday School is exactly the same as that of the Father in giving His Son, and of the Son in giving His life, that

whosoever follows its teachings shall not perish but have everlasting life.

Its aim is to guide all our Father's children, and particularly those who are weak and faltering, in His footsteps amid the snares and pitfalls of life, to impress upon and implant in their hearts faith in the Almighty and in the Redeemer so deep that lives of righteousness will result, to bring into this mortal existence peace, joy and consolation, and to prepare all its members for a glorious exaltation in the celestial presence of their Creator.

SUPERINTENDENT DAVID O. MCKAY

At the request of President Grant, I will answer the following question, just now handed him:

Q. What is the proper attitude of the person administering the Sacrament? Should both kneel—or only one? Should the hands be raised?

There is no set rule, except, as has been explained tonight. The proper attitude is to kneel. But in regard to raising the hands, one or both, there is no set rule. About bowing the heads, and some other little details, we have nothing to say at this time.

My Papa.

Mrs. Ida R. Alldredge

Of all the papas in the world

I think mine is the best;

Of all the little girls in town

Mamma says I'm most blest.

For papa is so kind and dear,

And good, and sweet to me,

Sometimes he lets me climb on him

Just like he was a tree.

And when he goes outside to wash

His great big black machine,

He takes me out to watch him work

And tell him when it's clean.

And every day at hungry time

He stops here in the yard,

And I go out to meet him there

And kiss him oh! so hard.

Sometimes he dances round with me

Just flying with me too,

And when he gets clear out of breath

He says that that must do.

And now I'll tell you something true

If you won't tell a soul:

He doesn't get enough to eat

So here's a great big bowl.

He'll never need it filled but once

Because it holds so much,

And mama won't keep getting up

To get more mush and such.

And now of all the papas dear

You see I've got the best,

And of all little girls in town

Don't you think I'm most blest?



Contributed by Daughters of the Utah Pioneers

Aunt Jane's Thanksgiving

Annie Lynch

Aunt Jane was one of the characters of our neighborhood, and we loved to chat with her and listen to her reminiscences of pioneer days. I well remember one occasion when Cousin Ruth and I visited her. A knock at her door brought the cordial invitation to "come right in and take a chair and make yourself at home."

"Right glad I am to see you. I'se so lonesome since my Dinah (Dolly she calls herself) went away," greeted us. "Yes, honey, she married right smart and that dude coon just spoils her. Work? I should think not, she has grown so "upperty" it takes all her time to go to the beauty doctor and make up. Such works I never heard off! Powder and paint on that black hide and her hair wound twice a week to take out the kink."

Aunt Jane, in spite of her eighty years, still had her share of vanity, as shown by her next remark. "Lawsamassy, let me show you how I'se going to look at the old folks reunion tomorrow!" Spry as a woman of fifty she hurried to her room and soon returned gorgeous in a spotless white skirt, bright yellow satin basque and white sunbonnet. We admired her to her evident delight.

"Do you like to live down here?" I asked.

"Oh, I'se getting used to, but when I first moved here there was so many foreigners, that I hadn't anyone to 'sociate with."

"You couldn't understand them?" I enquired.

"Sure, I could, but I'se custumed to 'sociate with the best families. You know for a long time I lived up to Brother Brigham's and cooked for his family. We had great times. Once a year Brother Brigham would give us a dance and all the colored folks would gather in the big kitchen of the log row. Green Flake and his fiddlers played for us, and oh, the good time we had. No such times now."

"Can you dance, Aunt Jane?" we next asked.

"Sure, I took the prize at the ward reunion two years ago. Would you like to see me dance?" We would be delighted we told her. Her brother got out his fiddle and after playing for us one of those plaintive southern airs, struck up a lively tune and brother and sister showed us some of the fancy steps of their day.

Pleased with the applause, Aunt Jane treated us to a regular "hoe-down." Attracted by the music, a crowd had gathered at the open door and windows and were thoroughly enjoying the fun.

Aunt Jane retained enough of grace for us to believe her when she said, "Why, I was the belle of all of our parties. Nobody could dance any better than me."

Uncle Joe, not to be outdone, assured us if he didn't have to fiddle he could cut "pigeon wings" as well as ever.

"This takes me back to old times," exclaimed Aunt Jane, "but I promised to tell you a Thanksgiving story,

didn't I? When I get to talking about the good times at Brother Brigham's I just forget everything." Going to a large shell box, that I remember giving her, she brought out an old wooden doll, your mother's Peggy, and holding it up, turned to me, and said, 'When your mother was about five years old, she often came to see me.

"One Thanksgiving day I had just returned from meeting. We had a powerful sermon and I was feeling very much 'magnified.'

"I was just changing my Sunday dress when your mother came to the door. She was dressed in white, with long golden curls, and wore a stiffly starched pink sunbonnet. She was carrying Peggy, her old wooden doll, and had runaway from your Aunt Ruth."

"Aunt Ruth was what folks called a spinster lady when they wanted to be polite, but I called her an old maid. What you call her now? Batchelor maid? Well, anyway she was so 'upperty' that she couldn't find any man good enough for her, till she grew so cross that she was not good enough for any man.

"Your mother, chile, quite different. Sweetest lady, but meek as Moses. She never contradict your father, but was just 'clay in the potter's hands.' Honey, you'se, powerful like your father. Putting her arms around my neck your mother started to coax, 'Please Aunt Jane won't you make me some of your turnovers. You can make them better than anybody.'

"That's true, my little Washington Moses used to say. The reason Mammy's turnovers so good is because she puts a horse shoe under them for good luck. I tole the chile that not so, the horseshoe is to keep the crust from burning.

"My ole man said, 'I'll go cut some wood,' and your mother trotted little Ruth along side of him to the wood-pile. Standing just back of him, she watched the ax come down and the chips fly. In stooping to pick up the

chips that were at her feet, she stumbled and in a minute the curly head would have been on the block, but in falling she dropped her loved Peggy, and reached for her just in time to miss the ax. She screamed and Isaac fell to the ground in terror. I heard her scream, and run out scared nearly to death; but when I picked her up, not a drop of blood could I see. In reaching for Peggy, her life was saved. Don't you think, honey, her guarding angel had saved her? We were so overcome with joy that we knelt right there at the wood-pile and thanked God that His guarding angel had saved her life.

"Isaac killed some spring chickens, I fried them, made a big pan of doughnuts, called the family together and after a short prayer meeting we had the best and happiest Thanksgiving dinner I ever remember."

A Real Thanksgiving

By Flora B. Horne.

"Now, children, can you tell me when you had the very best time in your life?" asked a Sunday School teacher, the other day.

A sea of hands went up. "Last Christmas, when Santa Claus left so many nice things for us," said Mollie.

"When Dad took us boys up fishing," answered Frank.

"When father holds 'home night' and has candy and nuts and tells nice stories," ventured Stephen.

"My best time was at Aunt Jane's last Thanksgiving," said Beatrice, when we had plum pudding and squash pies—and—um'—lots of good things."

"Oh, yes, Thanksgiving!" shouted a dozen voices.

"What is Thanksgiving Day for?" asked the teacher.

"To have big eats and lots a fun," hastily spoke out Jim Baker.

"When was Thanksgiving first cele-

brated, children?" questioned the teacher.

Some children began biting their lips and rolling their eyes about as if thinking—and finally shaking their heads with the "I don't know" air.

"Of course you don't remember, for it was a long, long time ago"—and the teacher went on to explain. "Why, it was over 296 years ago that Thanksgiving was first observed by the Pilgrims in Massachusetts. Those Pilgrims left Plymouth, England, September 6, 1620, in a sail-ship called the Mayflower (isn't that a pretty name for a ship?) and they sailed for sixty-three days, two months it was, and landed on a rocky point in Massachusetts. They named it Plymouth Rock, for the city they had left. There were just one hundred two in the Mayflower. Forty-one were men.

"The sea was rough and stormy, and they gratefully thanked God for their safety on the new shore. Now they could worship God as they chose and not as the king commanded.

"It was December 21st when they landed, and very cold. Without homes to live in, many of them died—their governor, John Carver, among them.

"William Bradford became their next governor, and he issued a proclamation for a Thanksgiving Day in November 1623.

"Many of the little colony wondered how he could celebrate when the Indians troubled them so, and they were almost starving.

"Governor Bradford ordered some to hunt sage-hens and others to grind corn for the feast. He invited Chief Massasoit and his Indians to join them. They feasted together. The Indians brought deer meat, too. Just think how much like the Pilgrims were the Utah Pioneers! Some of those Pilgrims were the great-great-grandparents of our Pioneer fathers and mothers.

"This Church of Jesus Christ of Latter-day Saints was organized in Fay-

ette, New York state, nearly one hundred years ago, by Puritan descendants. Of course you know who organized this Church.

"Joseph Smith," was whispered along the line.

"Yes, it was our Prophet, Seer and Revelator, Joseph Smith—one of the greatest prophets that ever lived, but he did not come to Utah. He and his brother were killed by a wicked mob, and our parents were driven out of Nauvoo, Illinois, in the bitter cold winter of 1846. The Lord provided a way for them to cross the large Mississippi river, hurriedly. It was in February, and bitter cold. My father helped to ferry the first companies across, and in a few days the river was frozen solid, so that thousands of people, and oxen, cows, horses, sheep, chickens, etc., with foodstuffs, clothing and other things were taken over quickly. The river had never frozen over that way before and the neighboring townsmen marveled. The Saints knew God's hand was over them although they suffered. Some of them took cold and died, but most of them were preserved. Food was scarce, but the Lord sent flocks of quail among the tents and wagons and they made dainty meals for the sick.

"Some Pioneers stopped at Garden Grove to raise crops, also at Mt. Pisgah, Council Bluffs, and Winter Quarters.

"In the spring of 1847, one hundred forty-three men, three women and two children began their trip westward in search of a place where they could worship God in peace—just like the Pilgrims.

"Their great Prophet and pioneer leader was—(she looked the question).

"Brigham Young, Brigham Young," came from many directions.

"When President Brigham Young raised on his elbow (for he was ill) in President Woodruff's carriage at the head of Emigration canyon, and

looked over the valley and said, "This is the place," the people believed him. The pioneers found the Salt Sea that Joseph, the Prophet, had seen in vision. They named their first settlement for it—Great Salt Lake City. President Young had them divide the land into large forty-acre lots, and broad streets.

"The Indians were troublesome, so they built a fort of adobes on Pioneer Square. It was a high wall with port-holes in it, so the pioneers could see the Indians, or put their guns through when shooting. Two other forts were built on the south and one on the north, in order to house the two thousand persons that had come from both east and west. The houses were built along the inside of the wall of the fort. This was made plain to me a few days ago by Hon. William W. Riter, who lived in that fort and attended the first school there in October, 1847. The slate he used is in the Relic Hall of the Daughters of Utah Pioneers at the State Capitol.

"Brother Riter vividly described the first harvest celebration.

"This was also given by Sarah J. Rich Miller and Patriarch Harrison Sperry at the Pioneer meetings of the "Daughters."

"Perhaps you know that William Carter placed the first plow in Utah soil, and that President Wilford Woodruff raised the first corn in our

State, and Brother Woodruff raised some potatoes even the first fall. He gave these little walnut-like potatoes to many of the pioneers for seed. How precious were three of these tubers to Harrison Sperry, for they brought him a peck in the harvest of 1848. Some even planted peelings that produced potatoes!

"Now, children, you must picture that most glorious celebration as Brother Riter and other pioneers of 1847 saw it.

"It was in August, 1848. The Old Fort was alive with pioneer families and their favorite stock, inside that mud wall. Neighbors were happy with their houses right side by side. A large bowery was built of poles and covered with willows. From one of these poles hung an immense sheaf of wheat—the first crop in this valley, and squash, carrots, beans, etc. decorated the posts. Log benches made seats for these wonderful people who had gathered in meeting to give thanks to God "the Giver of all good."

"It was surely a day of thanksgiving. The desert soil had been made productive, and, though a thousand miles from a city or supply station, they were abundantly blessed and knew who blessed them. That first harvest of grain meant bread for them, which many of them did not have the first winter. It was indeed a Thanksgiving Day!

IT PAYS



Anna E. Treat, in "Good Cheer"

It pays to wear a smiling face,
And laugh our troubles down,
For all our little trials wait
Our laughter or our frown.
Beneath the magic of a smile,
Our doubts will fade away.
As melts the frost in early spring,
Beneath the sunny ray.

It pays to make a worthy cause,
By helping it, our own;
To give the current of our lives
A true and noble tone.
It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave, in sorrow-darkened lives,
One gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth;
To note, with all their waywardness,
Their courage and their truth;
To strive, with sympathy and love,
Their confidence to win;
It pays to open wide the heart,
And "let the sunshine in."

A Discharged Soldier's Thanksgiving

By L. Lula Greene Richards

"What does it amount to after all?" asked Oscar Jules of himself as he walked slowly along a pretty lane in his little home town. He had been discharged from the U. S. service for nearly a month, but today he wore his soldier's uniform. He was walking towards his cousin Mark's place where he had partially decided to eat his Thanksgiving dinner. His thoughts ran on, "What does it matter that I offered my life in the service of my country, It was not taken, for which I suppose I have cause to be very thankful. But after being in the excitement of military drill and studying war tactics for seventeen months it seems mighty dry and dull to settle down here at home and be just an ordinary fellow again living among ordinary people instead of with a lot of husky boys who had offered themselves in the cause of Peace on earth the same as I did, and who all looked forward to the tests that would prove whether they were courageous or not and give them a chance to distinguish themselves and become heroes among men. What does it all amount to? I might just as well have remained at home and helped father on the farm."

The young man stepped out of the road and, sitting down on a large rock, continued his soliloquy: "I feel as though I had just been dropped out of everything that ever gave me hope of becoming anything worth while in this poor old tumble-down world!"

A one horse carriage containing a young lady and a half grown boy rolled by throwing a cloud of dust over Oscar which made him look up. The boy and the young woman were laughing and chatting happily. Part of a sentence uttered by the boy caught Oscar's ear.

"Oh well, Sis! since you studied

that Red Cross nursing there has—"

Oscar roused himself somewhat and looked after the departing vehicle.

So there was, even in this out of the way portion of the world, one person who might be interesting—a girl who had studied Red Cross nursing. The carriage turned a corner and was out of sight. The young man thought quickly now. He would walk on the remaining half mile to Mark's place. Mark's wife might know something of the young woman who had studied Red Cross nursing; he might get a clue from her. He still sat there on the rock, his back hunched, his elbows on his knees, his face in his hands. A woman's voice sounded so close to him that he was startled though it only said in a cheery tone,

"Good morning!"

He looked up and seeing the speaker near, arose and responded graciously,

"Good morning, what can I do for you?"

It was a girl. She blushed and asked with a slight laugh,

"Are you afraid of horses?"

Then they both laughed and Oscar replied,

"It depends on what kind of horses. I might not feel quite safe in tackling a frenzied animal that was ready to fight but I've done some handling of horses in normal condition. Anything the matter?"

He was inwardly chuckling joyfully—*this* was the very girl who *had* studied Red Cross nursing. The Golden gates seemed opening even for him. He would have heroically tackled any horse in the world for the sake of serving this angel woman—she looked like that to him just then. Her face showed that she became conscious of her embarrassing situation, the more so because of the surprised look

of ecstatic admiration with which he was regarding her. He bethought himself and immediately dropped his gaze, when she recovered her self-composure and answered him,

"Nothing serious is the matter, but our horse, because the late flies trouble him, has stepped one foot over the single-tree, and little brother and I being unaccustomed to—"

"Come on! I'll be glad to help you," said Oscar, starting off with a soldier's quick march step. The girl was familiar with the measure and instantly fell in keeping perfect pace with the soldier as they marched rapidly on side by side. Both instinctively recognized a sort of charm in this voluntary little maneuver and smiled at each other. The girl said,

"Perhaps this is taking you out of your way, which I should regret. We saw you sitting there as we drove by and when the horse could not put his foot back, Lincoln, that's my brother, said he would stay with the horse and shoo the flies off if I would go and ask you to help us."

"That was the best thing you ever did in your life, I don't care how good you have been, for I was just dying for something to do!" exaggerated Oscar.

The girl made no reply and he asked,

"Now what do you think?" Without looking at him she answered frankly,

"That you are not very well guarded against the evil of stretching the truth terribly out of proportion."

As they came to the place where the boy and the horse were standing the soldier called out in a comrade sort of way,

"Hello, Lin, got stalled?"

To which the boy responded in the same friendly style,

"Yes, sir! Mighty good of you to come and help us out."

"Whoa! whoa Boy!" said Oscar gently patting the horse's hip. And

without removing his hand he passed it cautiously down from hip to ankle where he took a firm hold, slowly raised the foot, passed it over the single-tree and put it carefully down where it belonged.

"Good Boy! Brave Boy!" he said in low, encouraging tones to the horse, patting him again almost carressingly.

"Oh thank you so very much!" said the girl. "We could have done that ourselves if we had known that was the way."

"Thanks for the lesson as well as the help," said Lin; "it will be worth a great deal to us."

"I am so glad," said Oscar.

"If you are going our way won't you ride with us?" asked the young woman, pleasantly.

Oscar was silent a moment, thinking rapidly. What difference did it make which way he went. He had told Mark he might accept the invitation to eat Thanksgiving dinner with him, but not to be disappointed if he failed to show up. He was glad he had put it that way. It would be delightful indeed to have a ride with these interesting new acquaintances, especially the young woman who had studied Red Cross nursing.

"Yes," he answered after thus considering, "I'm going your way and if there is plenty of room—"

"Oh see what a wide seat we have!" said Lin, jumping in, seating himself in the center and taking up the lines.

"Come on Sis and Mr.—"

"Oscar Jules" said the soldier introducing himself. He politely assisted the lady into the carriage and was soon seated on the other side of her brother with thoughts already in his mind for the beginning of what he determined should be a lively and entertaining conversation.

"Lin," he began as the horse stepped spiritedly forward, "your sister was kind enough to mention your first name to me, but—"

"My name is Bertha Summy," said

the young woman quickly. "Excuse us for not giving our name before, Mr. Jules."

"Thank you," said Oscar, "And I heard Lin say as you passed me that you are a Red Cross nurse."

"I graduated as such," replied Bertha, "with the anticipation of having an experience over seas, but was allowed to remain at home because of severe reverses which came upon us suddenly and my parents' absolute need of my assistance."

"That certainly must have been a grievous disappointment," said Oscar sympathetically. "If I could not have gone 'over there' and seen France after preparing for it, I should likely have felt that some one some where owed me something."

"Well," said Bertha brightly, "that depends on the viewpoint we take of the matter. There may be ambitious plans in the minds of some young people which if they are not permitted to work out in their own way they imagine their efforts have resulted in failure, and their lives are embittered for years, possibly in worst cases forever. But the training I received was calculated to lead the mind in a different channel to that. The slogan in our company was *Duty!* 'Duty first at hand,' no matter what or whose the case. And good cheer must always go with it. In working this into our characters, fastening it upon our hearts never to be taken off or thrown aside, we soon found that self—personal desires and gratifications that would interfere with a known duty—must be cut out and cast away from us. And just as I was chosen for a position that was to take me over seas at once, I was about to register when a very grave crisis loomed suddenly up in front of me. My father, who was considered one of the wealthy men of the city, lost all his worldly possessions without any warning. When my parents informed me of this calamity they told me also that in two months more

my mother would have to have a special nurse and they would have no means with which to pay her. I had been so absorbed in my own and my country's affairs for months past that I had paid no attention to our home concerns. It was a revelation to me when my parents told me these things and that only one move remained for us to make: that was from our city home to this desert place which is being made to blossom as the rose. The sympathy and reverence I felt for my noble parents in the trying ordeal that had come to them in the providence of the Lord, made the duty which faced me seem beautiful and a privilege instead of a misfortune. What I did at once was to write an application to the proper officials for an honorable release from my promise to enter the United States' service, explaining in detail my reasons. Father and mother both signed with me. And I soon received the kindest most appreciative discharge you can imagine, praising me for my loyalty and fidelity to duty."

Bertha paused and looked at the soldier as if to indicate that it was his turn to speak and express his opinion. He returned her glance with a look of "Please go on, I am interested." She went on with,

"Oh how I prayed! And my prayers were certainly answered. I entered one of the hospitals and learned all I could in two months of how to take care of my mother!" Again she paused thoughtfully, wondering if she was running her story into egotism. She despised self-laudation. Her brother came to her assistance by saying,

"And when the time came Bertha was equal to it: she saved two precious lives, mother's and the baby's. Father and mother both say she did. You should see our baby sister, Mr. Jules; she is a big baby now, and the most loved one in the world."

"No wonder you think your remain-

ing at home brought results preferable to anything you might have found 'over there,'" said Oscar earnestly.

"I should suppose the memory of it all would be worth more than if you had lost such opportunities but had seen France, Italy and the whole world."

"Those are my feelings, exactly," said Rose, "but I want to ask you to pardon my talking so much and giving you no chance to say anything."

"You have no need to beg pardon, Miss Bertha, 'You have told me the best story I ever listened to; please tell me more!' said Oscar.

"We are home now," Lin answered, reining in the horse and stopping him at the gate.

"Won't you come in and see the baby and meet father and mother," Bertha asked pleasantly, as the soldier took her hand in assisting her from the carriage.

He hesitated and she pressed the invitation,

"Couldn't you stay and eat Thanksgiving dinner with us, Mr. Jules, and get even with me by telling of remarkable happenings 'over there?'"

"I could tell some exciting and some amusing things of army life," replied Oscar, "but nothing that would do good as your story has done me. I never grasped the full meaning of that slogan 'Duty first at hand,' until now as you have revealed it to me. But I think I have it straight at last, and I mean to keep it bright in my heart and mind by working it into my character as you did into yours. I will begin

to make use of it at once by offering very sincere regrets that I cannot accept your kind invitation although greatly tempted to do so. My 'duty first at hand' now is to go directly home and get my mother and the family to forgive me for the mean, selfish way in which I have treated them since I came home. I have been so cross and grouchy I believe mother felt relieved, when she thought I had accepted an invitation to spend today with a cousin. But I know she and father will both be much happier to have me at home with the other children where I belong, if I can be agreeable and help to make things comfortable and pleasant instead of irritating and making everybody feel upset. You see how it is, Miss Summy, I thank you more than I can tell?"

"Yes, Mr. Jules, I see your position," Bertha said. "And as you must not stay today will you not call and see us very soon?"

"May I, Miss Bertha?" Oscar asked joyfully, and he continued, "'My cup runneth over, surely goodness and mercy follow me!' May I come as soon as tomorrow evening, Miss Summy?"

"We shall be delighted to see you then," the girl responded heartily.

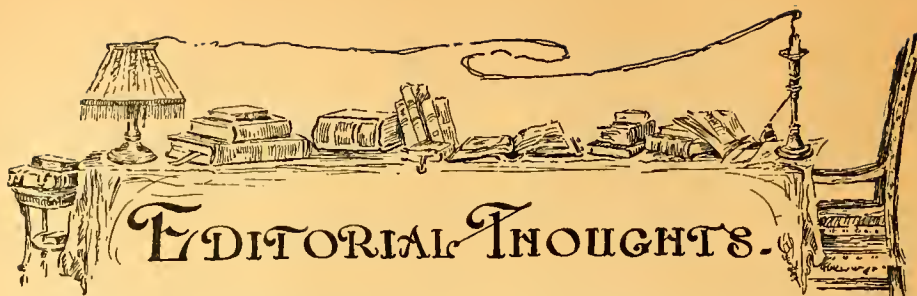
Oscar Jules shook hands with his new friends and hurried away. And his Thanksgiving Day resolution, being conscientiously adhered to, helped wonderfully in making a most happy Thanksgiving Day with his own beloved parents and brothers and sisters in their busy home.

Just Little Things

The little common things of life—
A kindly word, a little trust,
A friendly smile amid the strife
That crushes souls into the dust.

A flower for some tired eyes,
Or music for a weary heart—
"Just little things"—not any size—
But, ah, the sweetness they impart!

—Edith McKay.



JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
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SALT LAKE CITY, - . NOVEMBER, 1919

Conference

Those who attended the general conference of the Church enjoyed an abundant outpouring of the Spirit of the Lord. The testimonies borne and the instructions given were of such a character as to strengthen the faith of the Saints and make them rejoice in

the glorious principles of the Gospel. The remarks of President Grant were particularly forceful and impressive. His words were full of love and encouragement for the people. He paid a high tribute to the pioneers, who sacrificed all for their faith, and built homes for their posterity. He urged the Saints to reflect upon the manner in which the Lord has blessed them and then they would realize how great was their obligation to serve Him and yield obedience to His word.

The Saints were admonished to heed the signs of the times and do everything in their power to bring about a reign of peace upon the earth. The League of Nations was heartily endorsed as one of the stepping-stones in that direction. Attention was called to the momentous events which are taking place in the world and opening the way for the preaching of the Gospel to every nation, kindred, tongue and people.

The great principle of individual agency was affirmed, and the people were cautioned against maintaining membership in organizations which try to prevent the free exercise of their agency by persons who do not belong to them. President Grant said:

"Men have the right to band together in labor unions, but they have no right to interfere with the personal right and liberty of others. A man has a right to earn his own living whether or not he belongs to any union, and no union has the right to demand that an employer hire only union men. I hope to see the day

when no Latter-day Saint will join a labor union unless the union will eliminate the clause that denies the right of employment to a man who does not belong to the union. No labor union has the right to compel men to join their ranks or to lay down their tools and quit work because an employer will not employ only union men. A man may join a union, or not, that is his God-given agency, but he cannot, by any law of justice or right, be absolutely compelled to join any union. The principle of compelling an intelligent being to do any certain thing and robbing him of his free agency was fought out in heaven before the foundation of the world was laid and the law of free agency prevailed."

The attendance at the Conference was unusually large and the multitude was eager for the word of the Lord. The Saints returned home rejoicing, with their spiritual strength renewed and an abiding faith that the Lord still has a watch care over his people.

No-Tobacco League

The non-sectarian organization to fight tobacco, recently formed in this city, known as The No-Tobacco League of Utah, is already obtaining

a large membership, according to officers of the League. The article in the constitution setting forth the mission of the new League is brief and reads:

"To enlighten the people concerning the evil effects of tobacco and by every legitimate means to bring about the abolition of its use."

The promoters announce that while the organization will rest satisfied with nothing short of the abolition of tobacco in any and every form, the first step to be taken will be to see that the present laws on tobacco are enforced so that young people will not acquire the habit.

The present officers are all members of the Church, but it is stated that this is due to the fact that the members of the Church of Jesus Christ of Latter-day Saints constitute the bulk of the membership so far. The Executive Committee consists of: President, Fred L. W. Bennett; Vice-President, former Bishop Mauss of Murray and Mrs. J. M. Anderson; Secretary, Mrs. H. K. Christensen; Assistant Secretary, Albert E. Foster; Treasurer, T. F. McDonald, Murray; Walter J. Flowers; William D. Livingstone, Chairman of the Cottonwood Stake Social Committee, and Mrs. T. Brinton. The membership fee is fifty cents a year.

Song of Thanksgiving

By Annie Malin

When the wind roars through the tree-tops
And the snow begins to fall
We know that winter's coming,
We have heard the storm-king's call;
We can hear it in the valleys
And on the mountains high,
Winter's coming! oh get ready!
Is the storm-king's warning cry.

We have gathered in the pumpkins
We have threshed the golden grain;
We have stored away the apples,
We have stacked the hay again.
Now with happy hearts and faces,
With carols blithe and gay
Let us praise the Heavenly Father,
On this glad Thanksgiving Day.

TOPICS OF THE TIMES

PRESIDENT WILSON'S VISIT

President Wilson's reception in Salt Lake City was most enthusiastic. During the parade the streets were lined with cheering citizens, and thousands of school children greeted him with patriotic songs and cheers. The Tabernacle was crowded to its fullest capacity, and thousands of people were unable to gain entrance. His speech was received with enthusiastic applause. It was a most impressive and convincing argument in favor of the League, and dispelled many of the erroneous ideas which had been advanced by its opponents. He declared that Article 10 was the heart of the League, and that it cut into the heart of all war.

THE PEACE TREATY

The proposed reservations reported by the Senate Committee are:

1. Unconditional right to withdraw from the league.
2. Declination by the United States to accept any of the legal or moral obligations of the much discussed article 10, or to accept any mandatory from the league "except by action of the congress of the United States.
3. Reserving to the United States the exclusive right to decide what questions are within its own domestic jurisdiction.
4. Absolute reservation of the Monroe Doctrine to the judgment of the United States alone.

The principal amendments are proposed to provide:

Equal voting power for the United States with Great Britain of the league.

Giving China instead of Japan the province of Shantung.

Relief of the United States from

having representatives on commissions deciding matters in which it has no concern.

The other amendments concern phraseology.

The minority report declares that rejection of the peace treaty with its league of nations covenant, or adoption of amendments would mean sacrifice by the United States of all concessions obtained from Germany under a dictated peace. It also declares that the reservations are proposed by the majority "for the purpose of destroying the league, which has stood the test of world-wide criticism and unlimited attack."

The minority urges that the work of the peace conference be confirmed and the peace of the world advanced by the ratification of the treaty which is described as "the best hope of the world, even if, like all other instrumentalities, it be not divinely perfect in every detail."

At the time of going to press the proposed amendments giving China instead of Japan the province of Shantung and that giving the United States six votes instead of one had been defeated.

The debate on the Pact still goes on in the senate and in every community in the Union. It is the topic of every club, group and family. It is expected that a final vote will be reached in the senate early in November.

PRESIDENT WILSON'S TOUR

President Wilson's tour was cut short by a physical breakdown after he left Denver. He was hastened back to Washington, where his condition became quite critical and aroused the sympathy of the nation. After several days of absolute rest and quiet he rallied and is now well

on the road to complete recovery. Prayers were offered for him in the Churches throughout the country. Bishop Whitney's impressive prayer was wired to Washington, and appreciated by the President.

Different opinions have been expressed by newspaper writers concerning the effect of the President's speeches for the League of Nations. Some of the correspondents that were on his train say the public sentiment was overwhelmingly in favor of the League, but its opponents insist that the final result will not be affected by the President's speeches. His visit to Utah has produced a feeling of profound respect for his sincerity and devotion to the causes of humanity, which he has championed with such ability and vigor.

THE HIGH COST OF LIVING

"Prices always have advanced, and always will when a community or a nation produces less per day per individual, and consumes more per day per individual, than under normal condition. In other words, when the situation is such that there are two buyers to one seller, instead of one buyer to two sellers as in normal times, no elaborate investigating, no lavish spending of money in hunting down profiteers, is necessary to correct it. The cause lies not alone in increased wages—this is common to all countries and to all times. It is to be found in the fact that production is not increased proportionately with the advance in wages, but is actually reduced. The average employee does less work per hour, though paid much more—which suggests that America's trouble today is not the high cost of living but the high cost of loafing.

"An investigation conducted recently by a large manufacturing plant in Philadelphia is illuminating on this point. The inquiry showed that the product per man per hour, under identical circumstances today and before

the war, was one-third less today notwithstanding an increase of 100 per cent in wages per man per hour. An extensive investigation covering several eastern states demonstrated that the wage per man per hour had increased 240 per cent, while the product per man per hour had decreased 62 per cent! This seems incredible, yet the figures are adduced to support the statement. But even if they are liberally discounted, the general truth remains and cannot be disputed that whether the wage increase be great or small, the product per hour is less. Such a condition can have but one economic result, namely, a continued advance in prices, and an end to the creation of new wealth."

REMARKABLE MOVIES OF LIVING BLOOD

It is not only possible to look through the human body, but moving pictures may even be taken of the process of life itself. Surprisingly realistic pictures are now made of the actual flow of the blood in the arteries and veins. The blood pumped directly from the heart may be watched as it flows back and forth, while the most delicate tissues of the body are built up before one's eyes.

Modern surgery has made it possible to discover many things about the circulation of the blood. But it was not until the perfection of photography in our own day that scientists were able to watch the actual operation of the flow of the blood in the living body. This discovery of the X-ray made it possible for the physician to look directly through the living tissues of the body and watch the flow of the life fluid. Many things which had been hidden from science could now be explained.

The use of the motion picture camera in picturing the flow of the blood has opened a new era in the science of medicine. The X-ray machine at best enabled only one or two people at a time to watch the action of the

blood. There was, besides, always a latent danger of burning in using such apparatus. The "movie" camera places this discovery at the disposal of all. It is possible, for instance, to display a motion picture of the circulation of the blood to medical classes or audiences of thousands and reproduce for them the details which heretofore could only be studied by small groups in the dissecting room.

The motion picture camera in connection with a super microscope has proved invaluable. It makes it possible not only to look through the eye of the most powerful microscope, but to reproduce the actual movement of the blood. Everyone is, of course, familiar with the corpuscles of the blood and their action, but how many have ever seen them? They are so minute that they can only be seen with the aid of a very powerful microscope. The diameter of a human corpuscle is so small that it would be necessary to put about 150 corpuscles on top of each other to make a pile one thirty-secondth of an inch high.

PUTTING BLOOD LIFE ON THE SCREEN

When a movie is projected on the screen these minute particles appear as large as one's hand and dance about in a very lively fashion. They are seen to be shaped like disks with beveled edges. One instantly recognizes the difference between the blood corpuscles of the human body and those of other animals, and between warm and cold-blooded animals. It is hard to realize that these disks floating about on the screen, which appear to be a foot and more in length are so minute that scores of them could be piled up on the point of a pin.

The microscope plays some curious tricks on the eye. It is difficult to recognize many of these movies for what they are. A minute vein, for instance, when magnified and reproduced in the movies, appears like some broad, fast flowing river. Anyone see-

ing such a film for the first time might think that it reproduced an actual river flowing through sandy country. At a point where a minute vein divides into two smaller veins there is a perfect illusion of a broad stream being split in two by a sharp cape into two smaller but well defined streams which continue on their courses.

The films were made in France by a combination of the X-ray and the microscope. The importance of such films in medicine, for instance, will of course be recognized. The slow tedious work of examining the blood with the aid of a powerful microscope is done away with, as well as the use of the X-ray machine. A class of medical students, for instance, can enjoy this amazing object lesson. The educational opportunity of such pictures cannot be overestimated. The professor in exhibiting these films can present a graphic picture which will impress his classes far more than any words.

LIFE AFTER DEATH

A number of eminent men, pronounced materialists who did not believe that personality and memory persist after death, have recently declared their belief in the immortality of the soul. Among them are Sir Arthur Conan Doyle, the creator of Sherlock Holmes, and Sir Oliver Lodge, the eminent British scientist. These men have been investigators for many years, and represent a large class of people whose conversions have been made complete by phenomena occurring during the War. The following interesting excerpts are from Mr. Doyle's article entitled "The New Revelation."

"The departed all agree that passing is usually both easy and painless, and followed by an enormous reaction of peace and ease. The individual finds himself in a spirit body, which is the exact counterpart of his old one, save that all disease, weakness or deformity

has passed from it. This body is standing or floating beside the old body and conscious both of it and the surrounding people.

"The departed spirit is presently aware that there are others in the room besides those who are there in life, and among these others, who seem to him as substantial as the living, there appear familiar faces and he finds his hand grasped or his lips kissed by those whom he had loved and lost. Then, in their company, and with the help and guidance of some more radiant Being who has stood by and waited for the newcomer, he passes, to his own surprise, through all solid obstacles and out upon his new life.

"The spirit is not a glorified angel or a goblin damned, but it is simply the person himself, containing all his strength and weakness, his wisdom and his folly, exactly as he has retained his personal appearance.

"Hell as a permanent place does not exist. But the idea of punishment, of purifying chastisement, in fact of purgatory, is justified by the reports from the other side. Such punishment does not exist as gross bodily pain—there is no pain beyond—but it consists in the fact that the grossest souls are in lower spheres, with the knowledge that their own deeds have placed them there, but also with the hope that expiation and the help of those above them will educate them and bring them level with others. In this saving process the higher spirits find part of their employment.

PLEASANT CONDITIONS

"Setting aside these probationary spheres, which should perhaps rather be looked upon as a hospital for weakly souls than as a penal community, the reports from the other world are all agreed as to the pleasant conditions of life in the beyond. They agree that like goes to like, that all who love or who have interests in

common are united, that life is full of interest and of occupation, and that they would by no means desire to return. All of this is surely tidings of great joy, and I repeat it is not a vague faith or hope, but that it is supported by all the laws of evidence, which agree that where many independent witnesses give a similar account that account has a claim to be considered a true one.

"All agree that life beyond is for a limited period, after which they pass on to yet other phases, but apparently there is more communication between these phases than there is between us and Spiritland. The lower cannot ascend, but the higher can descend at will.

"The life has a close analogy to that of this world at its best. It is pre-eminently a life of the mind, as this is of the body. Preoccupations of food, money, pain, etc., are of the body and are gone. Music, the arts, intellectual and spiritual knowledge and progress have increased.

"The people are clothed, as one would expect, since there is no reason why modesty should disappear with our new forms. These new forms are the absolute reproduction of the old ones at their best, the young growing up and the old reverting until all come to the normal.

"People live in communities, as one would expect if like attracts like, and the male spirit still find his true mate. Since connections still endure, and those in the same state of development keep abreast, one would expect that nations are still roughly divided, though language is no longer a bar, since thought has become the medium of conversation.

CHARACTER AND REFINEMENT EVERYTHING

"These, roughly speaking, are the lines of the life beyond, where character and refinement are everything.

There are many who protest that this world which is described to us is too material for their liking, but when we come to examine this charge of materialism and try to construct some sort of system which would satisfy the idealists it becomes a very difficult task.

"If there is no body like our own, and if there is no character like our own, then, say what you will, we have become extinct. What is it to a mother if some impersonal glorified entity is shown to her? She will say, 'That is not the son I lost; I want his yellow hair, his quick smile, his little moods that I know so well.' That is what she wants; that, I believe, is what she will have; but she will not have them by any system which cuts us away from all that reminds us of matter and takes us to a vague region of floating emotions."

This remarkable conception of the future life, which Mr. Doyle has attained, after fifty years of psychical research, bears a striking resemblance in some particulars to the belief of the Latter-day Saints. The many manifestations and wonderful phenomena which he relates are very interesting, but too voluminous for this article. They vividly illustrate the ingenious workings of the human mind.

These men took nothing for granted. They were not only without any religious faith, but they went so far as to dogmatically declare that immortality of the soul was an absurd impossibility. Now they claim to have proven, by actual demonstration, that the spirit lives after death, and the numerous experiments and phenomena which they relate are indeed marvelous.

Elias Conway Ashton

Letter of Sympathy Sent by the Deseret Sunday School Union
Board to the Wife and Family of Elder Elias Conway
Ashton, who Died October 14, 1919

October 17, 1919.

To the Wife and Family of Elias
Conway Ashton.

Dear Friends: At the meeting of the General Board of the Deseret Sunday School Union held Tuesday, October 14, announcement was made of the tragic death of our esteemed co-worker, Elder Elias Conway Ashton. Following the expression of our deep felt love and respect for him, and our sincere sympathy with you on whom the blow of his demise has so sorely fallen, the meeting was adjourned in token of our deep sorrow at his passing.

It is with heavy hearts that we, his brethren of the Board, undertake

to express to you the feelings which arise within us at his loss; words are weak and inadequate on occasions such as this. But however weak and cold the written word may seem, we nevertheless desire to tell you what he has meant to us, and we trust and hope that you will feel, behind our words, the true spirit which prompts our utterances; for you, who were nearest to him, will find magnified in your own great love, those things which we here say in his memory.

As a member of the General Board of the Deseret Sunday School Union, Brother Ashton has performed valiant service for the youth of Zion and for the kingdom of God. He

was filled with a noble and steadfast faith in God and in his fellow-men. He was particularly fond of young people and solicitous for their welfare. He ever kept alive within himself the spirit of youth, and he recognized, as probably few other men did, the view point, the desires, and ambitions of the young. In so doing he was able



ELIAS CONWAY ASHTON

Born Feb. 16, 1880; died Oct. 14, 1919.

to contribute vastly toward the realization of the great aim of the Sunday Schools.

As chairman of the committee having in charge the Theological Department of the Sunday Schools of the Church, he was entrusted with some of the most important work done by the General Board, and it is gratifying to us to be able to testify of his efficient and conscientious performance of every task imposed upon him.

In his visits to wards and stakes he always carried with him in fullest measure the spirit of his calling. The

sincerity of his testimony of the Gospel and his faith in God was impelling, and his wonderful grasp of the problems relating to the youth and his keenly analyzed solutions thereof made him a most influential and successful speaker.

In his association with his brethren in Board meetings, he was always a gentleman, a friend, and a brother. His perfect condition of bodily health, his keen, analytical mind, his equanimity, and his poise of soul, created a personality whose power, sympathy, and sweetness were felt by all. We confidently believe that because of the mutual love and friendship which exists in our Board, and the close relationship into which our labors draw us, we, possibly more than any others except you—his family—have known the worth of this man.

His passing is a real and distinct loss, not only to you, but to the great Sunday School movement, to the Church and to his fellow-man. Our comfort at this time lies in our faith that he has gone to a place where his sphere of usefulness will be wider and eternal; that you, his loved ones, and we, his friends, will see and know him again; and that none of the joy which we, his friends, will see and know him be lost; but that we will know him and love him forever.

May God, our eternal Father, bless you in the hour of your sorrows. May His holy Spirit bring you consolation, peace, and hope. May the memory of this good man be perpetuated. May his good deeds be exemplified in our lives, so that his sons and his daughters, seeing his good influence upon the lives of others, may be led to emulate the life of their father.

Sincerely and affectionately your
brethren,

DESERET SUNDAY SCHOOL UNION BOARD

By David O. McKay,

Stephen L. Richards,

Geo. D. Pyper,

General Superintendency.

SUNDAY SCHOOL WORK



Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

SACRAMENT GEM FOR JANUARY, 1920

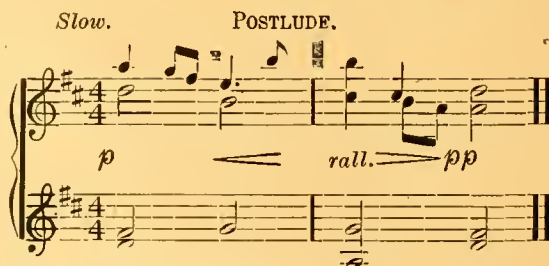
(D. S. S. Songs, No. 115)

Moderately slow.
Use soft 8-ft. stops.

Music by TRACY Y. CANNON.



In memory of the broken flesh
We eat the broken bread;
And witness with the cup, afresh,
Our faith in Christ, our Head.



Advancements

We have not prepared a uniform lesson for January 4th as considerable time will be needed for making advancements in classes. What time is left can be used profitably in outlining the work for the season and making assignments; also in New Year's testimonies.

CONCERT RECITATION FOR JANUARY, 1920

The Beatitudes, Matthew, 5th chapter, 3rd to 12th verses

Blessed are the poor in spirit: for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Secretaries and Treasurers' Department

Laurence W. Richards, General Secretary; John F. Bennett, Treasurer

Weekly Reports

In pushing the Ward Monthly Report blanks it is not the intention of the General Board to abolish the Ward Weekly Report. This report is purely statistical in its nature. It is designed to give the Stake Superintendency weekly information as to the condition of each school in the Stake. These reports will in a large measure, form the basis for the suggestions of the Stake Superintendency.

In order to insure promptness this card should be made out by the local Secretary at the close of each Sunday School and mailed to the Stake Superintendent. The cards are handed to the

Stake Secretary who should prepare a comparative table showing the items of the ward weekly report.

Where possible, at the end of the month, a copy of this comparative table should be forwarded to each school. This system, if it can be carried out promptly, will insure a friendly rivalry which will, in most cases, insure increased attendance and better statistics.

These cards can be obtained at a very nominal cost from the Sunday School Union Book Store, 44 E. South Temple, Salt Lake City.

Where a Stake Board has adopted and put in use a weekly report card approved by the General Board it will not be necessary to use this card.

Choristers and Organists' Department

Joseph Ballantyne, Chairman; Edward P. Kimball and Tracy Y. Cannon

Leading the Learner Aright

By Tracy Y. Cannon

Topic: "Except ye become as a little child ye cannot lead children into the kingdom of heaven." (The art of Teaching, chapter V.)

Let us apply this thought to the Chorister by saying; Except ye become as a

little child ye cannot lead children into the kingdom of song.

There is a kingdom of song but many who sing have never entered that kingdom, just as many who have repeated prayers have never tasted of the kingdom of heaven. "Eyes have they but they see not, they have ears but they hear not"—and they have hearts that understand not.

How can you *lead* the children into the kingdom of song? If you lead you must know the road. You must, first of all, feel the spiritual beauty of the music, appreciate the poetic contents of the song and have a clear conception of its moral lesson. Your technical equipment must be sufficient to enable you to direct with authority. Your beat must be decisive. You must understand how to bring out the expression in the music, what words to emphasize, when to breathe, etc. In a word you must know how to *vitalize* the song.

Remember that you are leading the children, not driving them. Children are easily led, once you get on to their plane and are one with them. They love illustrations that fit their lives. It is up to you choristers to find the illustrations they can understand and appreciate. But you can't succeed in this unless you keep young yourself. And you can't keep young unless you mingle with young people and partake of their joys with them. Did you ever romp with children? Who got tired first, you or they? Why did they get so much delight out of it? Was it not because you were one with them, on *their* plane? You know it is absolutely necessary for the children to love you and for you to love them if you would lead them. Therefore, direct your efforts towards gaining their love and confidence. Meditate much, study new music, find apt illustrations, go before your school thoroughly prepared with your countenance so lit up with the spirit of your calling that you will attract the children to you. Remember this: Lucifer said he would force all men to be saved, but Christ said that through love He would draw all men unto Him.

Lesson Outline

1. What is your interpretation of the meaning of the thought *Except ye become as a little child ye cannot lead children into the kingdom of song*.

2. Show, by giving some illustrative story from the Gospels, the Savior's ability to adapt His teachings to the needs

of the various individuals who came to learn from Him the way of life.

3. What is the difference between being one *of* the pupils and one *with* them?

4. Why is it necessary to mingle with children in order to lead them aright?

5. Give illustrations that will make clear to the understanding of the children the meaning of the following quotations from the song "Guide me to Thee."

- a. "Jesus, my Savior true."
- b. "E'en in the darkest night, as in the morning bright, be Thou my beacon light."
- c. "Let Thy redeeming power be with me every hour."
- d. "Be Thou my sareth tower."
- e. "When hopes are crushed and dead, when earthly joys are fled, Thy glory round me shed."
- f. "When silent death draws near.
* * * calm Thou my trembling fear."

The song "Guide me to Thee," (No. 110), is to be studied in the schools during the month. Although the tempo is slow, beat two in a measure to keep the song from lagging. This song is a prayer and should be sung in a devotional manner and with much expression. Note the marks indicating the expression. The whole song is sung softly except in the third line where the tone should swell to considerable power. Swell the tone on the words "my Savior true" and each time that same musical phrase is repeated. Let the attack and release be prompt. There is often a tendency to be ragged in these points where the tempo moves slowly.

Teach the song in sections. By carefully chosen illustrations make clear the meaning of the words. The words of this song will not reach the understanding of the children unless they are properly presented and explained.

Thoroughly study and memorize one verse each Sunday, being sure to get the spiritual beauty of both music and words over to the children. Use your imagination, develop personality, cultivate the Spirit of the Lord, and you will then get your message before the school in a way that will be a blessing to them and a joy to you.

Teach Me to Sing

Moderato.

WORDS AND MUSIC BY EVAN STEPHENS.

1. Teach me to sing my songs of praise, In spir - it and in truth.
2. Teach me to sing thoughts kind and sweet, E-mo-tions good and high,
3. O let me sing in time and tune, The message of my time,

Let them not lead to er - rors ways, My heart and mind in youth.
 To train my soul with strength to meet, Whate'er in life may lie.
 The gospel message all im - mune, To er - ror's blighting rime.

O may they guide me in - to thoughts Of knowledge true and bright.
 Not i - dle sen - ti - ments un - true, Should now my tongue em - ploy,
 No tinkling sound of cym - bals gay, With mean-ing-less de - light,

So that the les - sons they have taught, May lead me in the light.
 Teach me the songs that shall im - bue The soul with truth and joy.
 Should lead my heart and voice a - stray From paths of truth and right.

The most effective way to render this song by the whole school or congregation would be for ladies and children to sing the alto part, and the men sing the lead. For children alone, or ladies and children, sing as written.—E. S.

Librarians' Department

J. Leo Fairbanks, chairman; T. Albert Hooper

The Librarian can be one of the most helpful workers in every Sunday School. He should have a broad insight into the problems and needs of teachers, and his wisdom and knowledge in meeting pedagogical requirements.

We have come to think of the librarian as a collector and distributor of song books. But it is because the usefulness of the S. S. library has dwindled. We hope we may revive the usefulness of the office and the importance of the S. S. collector as a vital factor in each school.

The texts provided by the general board are not used as much as they should be. Pupils are not purchasing them. The teachers are having difficulty in getting response. The value that should come to children is failing to reach them.

There is a pride that comes from ownership of a text which is practically unknown to them.

Four ways of encouraging pupils to get their texts are: (a) a Christmas present from parents or relatives. (b) they are able to save for W. S. S. why not for a S. S. Text? (c) their own industry in getting what they need. (d) a social entertainment or drama gotten up by the boys and girls to purchase their texts.

After the books have been secured teachers may find difficulty in keeping them in the class, unless he adopt methods that will require their use in the exercises each day. The Librarian can be

of inestimable value in accomplishing this by volunteering to take care of pupils texts during the week day and distributing them next Sunday. Of course some pupils may desire to take their books home. This habit we hope may grow as the weeks pass, but a majority will not care to study even if assignments are made.

To meet this condition the Second Intermediate Committee has advised a new method of studying the lesson in the class. Only those who desire further preparation will take their books home. To prepare yourself to understand this method read the introductory remarks to the lessons for the fourth year Second Intermediate Department in this issue.

If this method proves successful in the Second Intermediate Department, you will know it. In your capacity as Librarian call it to the attention of other departments so they may adopt it if desirable.

It is in this way that the office of Librarian may be one of the most helpful in the Sunday School.

The Library Committee of the General Board has adopted a policy for its work this year which we hope may prove most beneficial to the Sunday School cause. We depend on you to support us and aid in carrying out the recommendations that will be made in the Juvenile Instructor each month.

Parents' Department

Howard R. Driggs, Chairman; N. T. Porter, Henry H. Rolapp, E. G. Gowans, Seymour B. Young, Charles H. Hart, Hyrum G. Smith and George N. Child

So move that each step goes forward;
So step that each move adds strength.

WORK FOR DECEMBER

A Study of The Ten Commandments
Commandment Four—The Sabbath Day

Sunday, December 7

Uniform Fast Day lesson

Sunday, December 14

"Remember the Sabbath day to keep

it holy. Six days shalt thou labor and do all thy work.. But the seventh day is the Sabbath of the Lord, thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates.

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blest the Sabbath day and hallowed it." (Exodus 20:9-11.)

THEMES FOR GENERAL DISCUSSION

Meaning, Significance and Character Of

1. In Likeness of.

At the close of the sixth great eon of time—measures of the Almighty—there was fixity in space immeasurable—there was rhythm in the world of worlds—there rolled an earth, sun-lit, cloud-bathed, life-wrapt—and through the nostrils of man's form of clay God breathed the breath of life.

In that hour which struck the end of the sixth creative day, it was finished—the sublime processes of earth-building came to a stop—the fires in the great furnaces of the world-making power house of the Almighty, were banked, and He, the Creator of heaven and earth, looked out upon the world and said, "It is good."

Then it was a new day began, a seventh day—a day of work done—a day of plan executed—a day of conception fulfilled—a day of pause—a day of reflection—a day of contemplation—a day of faith infinite—a day of triumph—a day of victory over matter—a day wherein God rested; He who wrought from chaos and from formless void both heavens and earth and all that in them is.

"Wherefore the Lord blest the Sabbath Day and hallowed it." (Exodus 20.)

So in likeness of what God has done man shall do. And in the doing, if he do it well, man shall keep in mind the sublime original.

As he visions that benediction day when God came forth from deep dug trenches where footings of an earth were laid, and, turning from creation's process, from the new made orb of life in its set course, He rested, and as He arose, the Master of that seventh hour, He blessed the day—hallowed the time; and, in the likeness of it all, at Sinai, He blessed and hallowed to Himself one of earth's rounds, as time is read, one day in seven.

In so doing there was in substance said to man, Chapter thy life by turns of earth—sweat thou each day from rise to set of sun; but when each seventh round breaks go not back to daily tasks—return not to work-day trench of life; but arise, stand forth upon God's mound of living earth from whence thy body came—there lift thine hands, thine eyes, thy soul to Me, and with thy heart repeat, Almighty 'tis Thy hour, Thy day, a time declared to Thee. Let me approach Thee clean, and, as I pause, let me behold Thy works, absorb Thy thoughts, and let me here resolve again Thy laws—decrees, eternal, immutable.

2. In The Spirit of.

With all in mind who can say he has kept the Sabbath and knows not the spirit of the Sabbath?

Again, is there to be had the spirit of the Sabbath, a real vision in soul of the sacred day, save that vision be first traced by the story of the moving cause by which it came; and save that conscious picture in man's soul be shaded and colored by the touch and thrill of the moving cause by which the sublime hour was struck and by which the day was blessed and hallowed.

As well might one say there can be a life well-lived without the true spirit of living, as to say, there can be a Sabbath well-kept without the true spirit of the Sabbath.

No, there is no soul-building Sabbath to man, but by the spirit, and in the spirit that gave it birth. Neither can there be a man-served Sabbath unto God save by the spirit in which it was ordained.

That spirit has already been in part defined. It shines forth from every page of history of the fourth command. No day was better born, no time more sacredly set, no hour more sublimely filled.

Through it and from it all the six work days with the crowning seventh, though but a miniature, are by decree set in fac simile to the grandest pageantry of progress ever thrown on the screen of eternal time.

This then is the background of the Sabbath hour; this the setting that lends to it strength, force, vitality.

This is the die in which by the Creator the day was cast; this the mould in which it was fashioned; this the spirit that blessed and hallowed it, and by which or in which it must be kept.

3. Observance of.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work.

"But the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." (Exodus 20.)

Keep the seventh day holy and (as an aid or means thereto) cease work. Or, in other words, keep the seventh day holy and, to do so, cease work.

Let us mistake not the refraining from work as a keeping of the Sabbath day. Neither idleness nor mere bodily inaction, in and of itself, can ever be construed as a state of worship or as the keeping sacred of a day or tune.

It is written, "God rested." Rested from what? From earth making and beheld the completed world. But can we say there was any slackening of the tension of the omniscient mind?

Did the earth cease to roll? Did the courses of life, with which the world was fretted cease to flow? No. The new made earth just functioned, that is all.

The form wrought from chaos rolled on. Everywhere upon its face each form of life threaded its way. But in and through it all, each roll of earth, each throb of life had reached toward human life.

And now it touched that life—the circuit of a world was closed—the hum of another dynamo in the battery of the universe fell upon the Maker's ears. Whereupon He blessed that time and hallowed it.

Parents, who among us will not rise each Sabbath morning and, looking out upon the boundless scope of God's Divinity, lift up his head, stretch out his arms and to the "Angelus" of God ringing from Sinai breath one, "Amen."

He who so moves and is so moved begins the keeping of a Sabbath day. His body resteth, but his mind stepped up to greater heights looks out beyond the boundaries of his work day life.

Let us repeat, "Grip this idea and grip it to a steady hold, Sunday, the Lord's Day neither invokes nor invites a dearth of mind nor lapse of spirit. It is not the sleeping but the awakening period of the seven.

The command to cease work, to release the bands of toil, if read again, is a command to draw in the slack and tighten the guide reins of the mind.

"Remember the Sabbath day to keep it holy." "It is my day," said the Creator, —the Almighty's hour—the very antithesis of a lethargic soul.

Stop work, yes, stop, that the vibrations of the soul be heard.

Move out of the work trenches? yes, move out. But climb up and out, not into no man's land, but out on the light swept ridges of the Eternal One—out into the consciousness of what you owe to yourself; to your God and to your fellowman.

To the father or mother in the home there can be no chimes as sweet and yet as searching as the break of the Sabbath hour—no benediction so form-bending and yet so fear dispelling as the sunset of that self same day.

Let us go, as it is most meet we should, and as by revelation we are called to go, (Doc. and Cov. Sec. 59:9), "into the house of prayer there to offer up our sacraments upon His Holy Day;" but let us make sure that all is done in the sacred soul-lifting spirit of that hour ordained.

Sunday, December 14

Questions and Assignments

1. How came the Sabbath day? Discuss, using Exodus 20:11 as the basic text.

2. Why the creation periods as a prototype?

3. In conditions as we meet them, how can our six work days represent a period of work begun and finished?

4. In what particular, if any, does a day's work represent a unit? A week's work?

5. May there not be a unity in a day's work in excess of that which marks a week's work?

6. Is there any uniform measure of time the end of which would find each of us with an extended or complex undertaking completed?

7. Does life, either at its worst or at its best, break into separate, distinct, disconnected units?

8. Is there a more uniform, universal unit of time or effort than the day itself?

9. Is there a more uniform, universal grouping of these day units into a group unit or period more consistent with good of body and soul than the six day division fixed at Sinai?

10. If simply rest is aimed at in the Sabbath plan, that is, a mere quiescent state, could any arrangement contribute more or better to this end than the night period following each day?

11. Even then would there not be danger in an unbroken or unchanged uniformly recurring, alternating state of mere rest and mere work?

12. Does not metal—the cold, dead steel itself lose its grip of compactness as between its own particles upon a long continued and ever recurring application and release of pressure? (We refer to crystalization.)

13. So, even assuming the purpose as one of relaxation or rest, may not the continuance and maintenance of life's vital forces be involved?

Sunday, December 21

Questions and Assignments

1. "For in six days the Lord made heaven and earth * * * and rested the seventh day." What is the meaning and the significance of the latter clause "And rested the seventh day."

2. Did the work of the Creator end with the close of the sixth day, or with the advent of man upon the earth? Did it pause? Did it stop?

3. In what ways can you liken the six

days of creation—the days from chaos to man, to the six work days of our week?

4. What are the marks of contrast between the earth-building process period, and the man-dwelling or occupying period of this earth? Discuss this having in mind, as much as finite mind can, the Creator's point of view.

5. What, in substance, is the value of the six work days, just past, to man?

6. What do the six days contribute to the keeping of the Sabbath day?

7. Discuss question 6 from the side of the material, physical, and spiritual man.

8. Discuss specifically the soul-meat and-drink for the Sabbath. Its source. How prepared? How assimilated?

9. In general what are the hygienic tests as to spiritual meat and drink?

Sunday, December 28

Questions and Assignments

1. What is involved in the expression —“Spirit of the Sabbath?”

2. Was the reference in the fourth commandment to the creative periods given as a reason for the ordered Sabbath of man unto God, or was it given as the setting of that Sabbath?

3. If the setting, point out the lines, the colors, the shades, and the general atmosphere it brings to the day; or, in other words, the general and specific influences with which it surrounds the Sabbath period.

4. As a type of topic outline for the discussion of 3 the following is suggested:

- a. In the way of Faith and all the term applies.
- b. In the way of Fidelity, and all it stands for.
- c. Love.

WORK FOR JANUARY

Sunday, January 4

Local subjects or testimonies

Sunday, January 11

Questions and Assignments

“Thou shalt not do any work,” etc.

1. What does the term “work” as here used include?

Or, negatively, what does it exclude?

a. Is all bread-winning labor excluded?

If not why not?

b. List and explain the several reasons for holding that bread-winning labor is placed under the ban as to the Sabbath day.

c. If wealth-getting or gain-producing labor is held to be aimed at in this Commandment what about health-producing exercise or effort? Discuss with reference to various forms of exercise or labor referred to under the term “athletics.”

d. If the exception is made where one seeks to save animal life or protect property against that life (as the hog in the mire and the ox in the corn) should not the human body be held to be of equal or greater value? Show the fallacy in this reasoning, using the examples referred to; or rather show this common assumption to be false.

e. Having in mind the foregoing discussions, upon what principle or upon what conception of the purpose of this command is the preparation of food with singleness of heart made an exception. In this connection first make clear the meaning of the term “singleness of heart.”

2. To what extent, if any, does this refraining from labor on the Sabbath day rest upon the necessity for contrast, or change, or diversion?

3. Whatever may be held as results secondary or incidental, what is the one primary result aimed at?

4. Now, is this result attained through or by means of a static state of body or static state of mind or both?

5. What then is the real significance of a “ceasing work” on the Sabbath day?

Sunday, January 18

Questions and Assignments

If then the Sabbath day rest from week day work does not imply a state of rest generally, or a quiescent state of both body and mind or either body or mind, what are the activities within which or from which or by which the Sabbath day may be kept a time sacred, an hour hallowed?

In answering this question we suggest the following order of development is helpful.

1. General trend or character of mind activity.

a. Is not the Deity-serving mind also the soul-serving mind? Explain.

b. Is not the soul serving mind a mind at full strength? Explain.

c. Is not a mind at full strength only when it responds in accent, emphasis and impulse to the Divine Mind? Explain.

d. Is not the shortest and surest route to the place of accord with the Divine mind along the line of the con-

templation of God's work—such contemplation as carries man's mind to its outer boundaries—there to behold the great infinite still beyond?

2. What then are the activities that will bring the mind to this place of contemplation—this place of accord with the Divine?
 - a. If you decide prayer to be the first essential, just what character of prayer have you in mind?
 - b. Is there any Sabbath day value in the routine prayer made up of trickling thoughts and murmuring words?
 - c. Is there such a thing as a Sabbath day prayer fit the name less than that which signals an overflow of a soul, and outpouring of emotion, such as silence cannot contain?
 - d. Is a rightly begun Sabbath born of prayer or is prayer a child of the Sabbath? Did not the creator first look out upon the world and see that "It was good?"
3. If song is an activity essential to the spirit or to the keeping of the Sabbath day, what kind of song must it be?
 - a. Can it be any less than a Sabbath day prayer set to music?
 - b. Are not the song tests identical with the prayer tests.
 - c. By "set to music" we mean what? Set to any music so called? Can you set a prayer to ragtime?
4. What then are the essential contents of a Sabbath day song or prayer? Or better, what character of song, what kind of prayer discloses the true Sabbath day spirit?
5. Right here it might be well to discuss the mind movement forward beginning

with vision, of or contemplation of and up through the series made up of praise or admiration—thanksgiving—devotion—love.

Sunday, January 25

Questions and Assignments

1. Are prayers filled with thanksgiving and songs laden with praise fully expressive of the spirit of the Sabbath day?
2. Show how praise might heat the ores of the soul; how thanksgiving might melt them; but how it is that cry from Calvary and that alone impels us to raise again the cross of life and follow Him.
 - a. In this connection make a brief resume of the discussion of No. 5, previous lesson.
 - b. Show how the supreme sacrifice of the Son of God marks a completed ascent or a reaching of the summit of the series.
 - c. Further show how the Sacrament, the ordinance "in witness of," marks the climax in the worship of this day of days.
3. Show then may the values of the Sabbath day prayer song and Sacrament be determined?
4. How might we regard any activity on the Sabbath day which would directly contribute to a real Sabbath day prayer or song, or Sacrament?
5. Is there any place, room or time on the Sabbath day for inaction or rest absolute?
6. Is the Sabbath day not the day of days read in measures marking accomplishment?

Theological Department

Chairman; John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr. and Robert L. Judd

Second Year--Old Testament Studies

First Sunday, January 4

Advancements, assignments and testimonies

Second Sunday, January 11

Lesson 1. The Creation of Man

- I. The First Glimpse of Human Existence.
 1. The creation of man.
 - a. The kind of creature.

- b. Differentiated from the other things. (Gen. 1:26-31.)

2. Manner of Man's Creation.

The word "Adam" is derived from the Hebrew word "Adamah" and imports ground and carries idea of redness of color. (Smith's Bible Dict.)

- a. Bible account (Gen. 2:7.)
 - b. How does this account accord with modern revelation?
- II. Adam Enters the Garden of Eden with a new Existence before him.
1. The picture of the Garden—Man's first residence (Gen. 2:8-14).
 2. His task (Gen. 2:15).

- a. The tree of knowledge of good and evil.
 - b. Tree of life.
 - c. Eve enters upon the scene of human existence (Gen. 2:21-25).
"Therefore shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh."
 - d. Show persistent tendency of race even now.
- III. The Thrilling Drama of Human Existence Begins.
- 1. Primal state.
 - 2. The passing of innocence.
 - 3. The fall of man not really a tragedy.

Third Sunday, January 18

Lesson 2. The Second Generation

- I. The Birth, Occupation and Religion of Cain and Abel. (Gen. 4:1-2.)
 - 1. They both make offerings to God. (Verses 4-8.)
 - 2. Their character.
 - 3. The murder of Abel; the circumstances of the crime.
 - a. Was it premeditated?
 - b. Was it justifiable?
 - c. Is the shedding of blood ever justified?
 - (1) By the law of God?
 - (2) By the law of man?
- II. Cain is Cursed and goes to the Land of Nod.
 - 1. Was the punishment justifiable?
 - 2. Cain founds the first city. (Gen. 4.)

Fourth Sunday, January 25

Lesson 3. Enoch and Noah

- I. Character of Enoch.
 - 1. Worthy of God's companionship.
 - 2. His long life. (Gen. 5:21-24.)
- II. The State of the World in which Noah Lived.
 - 1. "My Spirit shall not always strive with Man."
 - 2. Wickedness and evil thrive in the world.
 - 3. God repents that He made man and placed him on the earth.
 - 4. Decides to purge the earth of man's abominations.
- III. Noah finds Grace with God.
 - 1. His worthy character.
 - 2. Builds the ark.
 - 3. The calamity of the flood comes.
 - 4. The forty days on the ark. (Gen. 6, 7.)

Advanced Theological

The present volume "A New Witness for God," will be completed by most of

the Sunday Schools on the last Sunday in February. Owing to the epidemic of Influenza last winter some schools were delayed longer and will need till the end of March to complete the volume. It is suggested, therefore, in the interest of uniformity, that all schools complete the present course during March and that those who finish sooner fill in the remainder of the time in review. This may be done by the "topic method" the "question and answer method" or a combination of the two. The new text to be taken up in April will be announced in the "Juvenile."

LESSONS FOR JANUARY

Text book: "A new Witness for God," Vol. I (Roberts.)

First Sunday, January 4

Advancements and Testimonies

Second Sunday, January 11

Lesson 33. (Chapter 26 of the text)

What does the author mean by the terms "Israel," "Gathering," "New Testament," "Restoration"?

What part did Moses take in modern revelation in fulfilment of ancient prophecy? Who were the 'ten tribes'?

Third Sunday, January 18

Lesson 34. (Chapter 27 of text)

Man's Place in the Universe

The teacher should take enough time to select a few topics from this chapter and assign them for brief discussion. The extent of the universe is so great that it cannot be comprehended by man. He can neither comprehend that there is nor that there is not an end to space. The purpose of this chapter is to show to some extent the vastness of the universe and the limited views of men regarding the Creator's work.

Fourth Sunday, January 25

Lesson 35. (Chapter 28 of text)

Temporal Condition of Mankind

In this chapter a review of economic conditions is made and compared with the plan given to the Church. Note what part selfishness might play in either plan. Which plan is most likely to eliminate selfishness? What is a stewardship? What is conscription?

Second Intermediate Department

*Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo Fairbanks,
T. Albert Hooper and Alfred C. Rees*

Second Year—Book of Mormon

The text book in the second year, Second Intermediate Department is "The Story of the Book of Mormon," written by the late Elder George Reynolds. This book is now the stock of the Deseret Sunday School Union and by special arrangements has been reduced from \$1.50 to \$1.00.

It will be well for teachers to order the books soon enough that they may be in the hands of the pupils at the beginning of the year. Teachers should endeavor to have a book in the hands of each pupil and to have each pupil bring this book to Sunday School where a proper use of it may be made in the class. Make a vigorous campaign, working with the parents of the boys and girls to get the volume used by all pupils.

LESSONS FOR JANUARY

First Sunday, January 4

Advancements and testimonies

Second Sunday, January 11

Lesson 1

Pupil's Text: "The Story of the Book of Mormon," chap. 1.

Teachers' Text: 1 Nephi, chapters 1-4.

Suggestive Outline

1. The Call of Lehi.
 - a. Condition of Jews.
 - (1) Their prosperity and wickedness.
 - (2) Their King.
2. Preaching of Lehi.
 - (1) Prediction concerning Jerusalem.
3. Lehi's Vision.
 - a. His testimony rejected.
 - b. Jews seek his life.
 - c. Labors acceptable to the Lord.
4. Commandment of the Lord to depart.
 - a. His family in the wilderness.
 - b. Disposition of the sons.
 - c. Their journeyings.
 - (1) Manner of travel, provisions, etc.
5. Securing the Records.
 - a. Commandment of the Lord to return to Jerusalem.
 - b. Necessity of obtaining these records.
 - c. Feelings of the mother.
 - d. Unsuccessful attempts.
 - (1) Laban refuses to give up the records.
 - (2) His selfishness and deceit.
 - e. Murmurings of the older brothers.

- (1) True and false reasoning.
 - (2) The angel's rebuke.
- f. Nephi's Attempt.
- (1) His great faith.
 - (2) Follows guidance of the Spirit.
 - (3) Laban's death.
 - (4) Nephi's disguise.
 - (5) His success.
 - (6) Zoram accompanies him.

An account of the reign of Zedekiah may be found in Jeremiah, Chap. 52. A map should be used fixing the location of Jerusalem and the journeys of the Nephites. It may be well to spend a little time in discussing "What is the Book of Mormon?" and "How did we get it?"

The history of the Nephites begins with a vision, as does the history of the Church of Jesus Christ in this dispensation.

Why did the Jews attempt to kill Lehi? Call attention to our Savior and His disciples, also the Prophet Joseph Smith. Note the marked contrast between Nephi and his elder brethren and show the great faith that Nephi had in his father and the vision he received from the Lord. Discuss with the pupils verse 7 in chapter 3 and have the pupils memorize this verse. Have pupils give their reasons why it was so important for Lehi and his family to take the records held by Laban with them. Refer the pupils frequently to their text books; ask them questions and let them read and discover the answers in the text.

In 1917 "Juveniles," Jan., Feb., and April numbers, you will find pictures of "Lehi's Prayer," "Lehi Preaching Repentance," and "The Sons of Lehi Drawing Lots." These pictures will assist the teacher in impressing the truths of this lesson on the minds of the pupils.

Third Sunday, January 18

Lesson 2

Pupil's Text: "The Story of the Book of Mormon," Chap. 2.

Teacher's Text: Same and 1 Nephi, Chapters 5-15.

Suggestive Outline

1. Sons of Lehi return with Plates.
 - a. Great rejoicing.
 - (1) Acknowledge inspiration of the Lord in Lehi's Vision.
 - (2) What the records contain.
2. Sons of Lehi return again to Jerusalem.

- a. Purpose.
 - b. Ishmael's heart softened.
 - c. Ishmael and family accompany sons of Lehi.
 - d. Rebellion of Laman and Lemuel.
 - (1) Rebuked by the Spirit of the Lord.
 - (2) Nephi bound with cords.
 - (3) His faith and prayer to God.
 - (4) Cords loosened.
 - e. Company reaches tent of Lehi.
 - (1) Great rejoicing.
 - (2) Offering of sacrifice.
3. Lehi's Dream.
- a. The spacious field.
 - (1) The tree of life.
 - b. The filthy river.
 - c. The Iron rod.
 - d. The spacious building.
 - (1) Represents all ages, styles, riches, etc.
 - e. Ridicule and mock the righteous.

4. Nephi's Great Faith.

- a. Receives same dream.
- b. Marvelous manifestations.

Discuss with the pupils the reason that the Lord desired Ishmael and his family to join them. Point out the force of companionship for good or evil. Notice the influence that Laman and Lemuel had over certain members of the family of Ishmael. Make clear the vision of Lehi and Nephi. Emphasize the importance of our following the word of God leading to the "Tree of Life." Show that in the days of Christ the Savior and His disciples were persecuted, mocked and ridiculed for their belief. This was also true with the Prophet Joseph Smith and many of the Latter-day Saints.

The boys and girls should not be ashamed of the truth and should be true to their convictions even if the finger of scorn is pointed at them.

Discuss briefly with the pupils the wonderful manifestations made known to Nephi, particularly the coming of the Savior and His mission. Also the land of America, the coming of Columbus to America and the coming forth of the Book of Mormon and the restoration of the Gospel in this dispensation.

The following illustrations may be found in the 1917 "Juvenile Instructor": May, "The Sons of Lehi Returning with the Plates."

August, "Nephi's Vision."

Fourth Sunday, January 25

Lesson 3

Pupils' Text: "The Story of the Book of Mormon," chapter 3.

Teachers' Text: Same and I Nephi, chapters 16-18.

Suggestive Outline

1. Valley of Lemuel.
 - a. Marriages.
 - b. Commandment to resume journey.
 - c. Need of guidance.
 - d. The Liahona.
 - (1) Description.
 - (2) Condition on which it worked.
 - (3) How different from compass.
 - e. Guide given to children of Israel in the wilderness.
2. Trials on the Journey.
 - a. Nephi breaks his bow.
 - (1) Discontent of colony.
 - (2) Nephi's faith and prayer.
 - (3) Hand of Providence.
 - b. Ishmael's death.
 - (1) Murmurings and complaints.
 - (2) Plot to murder.
 - (3) Reproved by voice of the Lord.
 - c. Births in the wilderness.
3. Building of the Ship.
 - a. In land of Bountiful.
 - b. Command to build ship.
 - c. Obstacles.
 - (1) Lack of tools.
 - (2) Opposition of brothers.
 - d. Task Accomplished.
 - (1) Material secured for tools.
 - (2) Plans and instructions given.
 - (3) Opposition rebuked.
 - (4) Nephi's remarkable faith.
4. Ocean Voyage.
 - a. Provisions carried.
 - b. Unruliness of Laman and others.
 - (1) Merriment and boisterousness.
 - (2) Nephi's reproof.
 - (3) Nephi bound.
 - (4) Result.
 - c. Liahona again points way.
 - d. Arrival in the promised land.

A map of the world will be helpful in following the travels of this colony. On page 45, in the text book, the route taken is pointed out. See pictures in the 1917 "Juvenile Instructor," July, "Wedding Scene in the Valley of Lemuel," June, "Finding of the Liahona," September, "Burial of Ishmael."

There is a great lesson to be taught in the Liahona, especially the conditions under which it pointed the way. Do we have a guide in life and is it possible for us to lose that guide by wrong doing and unfaithfulness? The blessings we receive are predicated on obedience to law and the commandments of the Lord. If we will enjoy good health we must observe the laws of health. If we will have the Holy Ghost as our companion and guide in life, we must keep our spirit and body in tune with that Spirit.

Show the great faith expressed by

Nephi in the breaking of his bow and the building of the ship. He truly manifested in these incidents his words in I Nephi, 3:7—which should have been memorized by the pupils. Apply this truth to the lives of your pupils when called upon to perform duties in the Church such as filling missions, etc. Show how the way was opened for some of our early leaders to fill missions, such as Presidents John Taylor, Wilford Woodruff, and Heber C. Kimball.

The voyage taken by this little colony may be likened with that taken by Columbus and other early explorers.

Ask stimulating questions so as to create class discussions.

Fourth Year—"What Jesus Taught"

LESSONS FOR JANUARY

First Sunday, January 4, 1920

Advancement Day; assignments and testimonies. Each pupil studying, "What Jesus Taught," should be an owner of the text. If children do not care to take the book home each Sunday, provision should be made with the Librarian to care for the books in the Sunday School. If you have difficulty in persuading parents or pupils to buy books organize a social entertainment to secure funds. Boys and girls can save for W. S. S. why not for a S. S. book? To do proper work, to give pride in ownership, and interest in study each pupil should own his own book. The monthly instruction in the "Juvenile" will be based on the assumption that each child is the possessor of Brother Widtsoe's excellent book.

Each Fast Day lesson should be taken from the Uniform Fast Day exercise suggested in the Juvenile. Assign the subject the previous Sunday to give pupils a knowledge of the topic to be considered.

Every teacher should be interested in improving her teaching and in making a success of her work. If a recipe would bring success we might all easily become successful. Though a great truth might be contained in the recipe and it might be easily understood yet it requires interpretation into individual consciousness before it becomes operative. To accomplish this requires that it become a habit, and a habit requires time with constant repetition. Thus you will find with success that it must become a habit before one can succeed.

A story of habit forming in order to become wealthy is equally applicable

to teaching and illustrates the point that "nothing else succeeds like success."

Brother David Harold Peery, the eminently successful business man of Ogden gave the artist Brother John Hafen a recipe for getting rich. Each was successful in his way but their ways were not alike nor even in the same direction. "Why it is easy to become rich, Brother Hafen. Do you know if you will put away one dollar per day until you have saved a thousand dollars you will be on the road to wealth?"

"Well, but what would you do if you don't earn a dollar a day," queried Brother Hafen.

"That is the point. Be sure you get it and don't miss a single day."

The recipe is all right and if followed will lead where it promises because ultimate success depends on each day's success.

You will have formed a habit of succeeding that will make for success. But the recipe is no guarantee of success. A recipe is not a receipt; there is a vast difference.

Can we not put this same formula into operation in teaching? Your interest in succeeding as a teacher determines your triumph.

It is true there may be some methods better than others. First find out your weak points and correct them.

Common experiences of beginning teachers are to think pupils scholars who are eager to learn.

To think pupils will be courteous because of teachers' official position.

To relieve pupils of responsibility by doing all the work themselves.

To be easy with discipline thinking you are ruling by love.

Apparent lack of appreciation leading the teacher to discouragement. Don't quit, you have not failed. Your early hope will yet be your success. An old method with a new name may be your salvation. Try it. It is called the Socialized Recitation.

It is supremely democratic.

It gives the right incentive for use of text under supervised study.

It demands the best kind of preparation on the part of teachers who sit in the group and merely direct the work of pupils.

It requires skill to do it correctly. (So does any other method.)

In it is a promise of better results for Sunday School teaching in the Intermediate departments.

You may have to avoid or even forget the way you were taught.

No doubt that was the old autocratic

method where the teacher was sole authority, where order was demanded, where she asked pupils to repeat what they had heard or guessed. If children listened to the teacher tell the story, she did all the work—they merely listened. If the story was familiar they were listless and if attention were secured it was because it was exacted and the teacher had a peculiar way of getting it.

The new method is to create attention. Each one is actively engaged in the recitation. Each becomes the teacher for the moment. Each has some part in the recitation. Each must study. Each must work. Each shares in the responsibility. It becomes the pupils' class. The teacher's identity is lost, excepting as a guide.

Proper ladylike and gentlemanly answers, questions and attitude must be maintained throughout the recitation, pupils agreeing to it as in a democracy or as good citizens in a well regulated community. Any offense or misconduct is directed against the class and is to be so interpreted by all. The teacher does not then control as a separate and distinct unity but by authority vouchsafed by common understanding.

After the review, and consideration of questions left over for further study, the lesson may proceed by any one of many different methods. Three prominent ones may be mentioned here. You may devise other ways.

First. Similar to the game called "Tag." The teacher calls on a pupil to answer a question. A successful answer entitles this pupil to call on another pupil. His successful answer entitles him to call on another and so.

The teacher guides the thought and content of the lesson to keep it moving forward to the aim.

Second. A pupil is called to act as teacher and to question the class on what they have studied.

Third. A pupil is asked to stand before the class and to allow pupils to question him on a paragraph or on the lesson, meaning of words, etc.

After the lesson for the day is completed the last 15 or 20 minutes are devoted, under supervision, to silently reading the lesson for next Sunday. By these methods it is easy to understand how personal responsibility, self-activity, social group development, democratic outlook and individual expression make the possibilities of Socialized Recitation the best way of conducting a Sunday School Intermediate class.

"Success, however, depends upon one's

interest," which, in turn, depends upon some degree of success. Your desire will father your interest. Your interest will prompt your effort. Your effort should sustain your belief. Your faith is your promise.

May the new year be full of satisfaction and helpful uplift to the coming generation is the wish of the Second Intermediate Committee.

Second Sunday, January 11

Lesson 1. His Father's Business

In addition to the text the class should be well provided with Bibles for reference.

The text is not intended in any way to supplant the scriptures but rather to guide and be supplemental to it.

The indentations in the margin will serve the teacher and pupils as suggestions for topics. Do not be satisfied with this, however. The best way is to make notes of subjects in each paragraph as you read it. You will see the logical development of the subject and the principal thought or aim brought out and emphasized near the conclusion.

Do not allow the text to be an excuse for slacking efforts at thorough preparation. In fact the preparation should be an addition to and supplement of the text. Pupils should have the text and teachers give them something more.

You will notice that the text presupposes a pretty thorough knowledge of the story of Christ's life and does not go into detail. Try to draw this information from the children.

The Socialized Recitation and supervised study should be incentives for more careful study at home. Reading in the class should be done silently. When reading is done aloud it should be to answer a question or bring out a particular point.

Have pupils read some of the following passages to show that the Jews expected a Savior. (Gen. 49:10; Isaiah 9:1-6; 11:1-5; 35:4-6; 53; Daniel 9:25-27.)

The aim is very plainly stated and clearly developed.

Third Sunday, January 18

Lesson 2. What it Means to Know God

The teacher should prepare this lesson very carefully to avoid making it a preaching lesson. There is deep reasoning in it which will require some thought to explain it in a simple way.

Find the passages in the text that be-

long to the references given at the end of the lesson.

Fourth Sunday, January 25

Lesson 3. The God of Israel

This beautiful chapter is so simple that

it needs no comment. Follow the argument carefully and lead the children to adopt the logic of it. Learn one or two of the quotations to prepare as missionaries to meet arguments against fundamental doctrines.

First Intermediate Department

George M. Cannon, Chairman: Josiah Burrow, John W. Walker

Second Year—Young Folks' Bible Stories

By William A. Morton.

LESSONS FOR JANUARY, 1920

Sunday, January 4

Advancements, assignments and testimonies

Sunday, January 11

Lesson 1. The Creation of the World

The heavens declare the glory of God; and the firmament sheweth his handy-work." (Psalms 19:1.)

"Earth, with her ten thousand flowers,
Air, with all its beams and showers,
Heaven's infinite expanse,
Sea's resplendent countenance,
All around and all above,
Bear this record, God is love."

The Great Creator. We are told in the Bible that "in the beginning God created the heaven and the earth." So, you see, God lived before the heavens and the earth were made. He always existed. There never was a time when God was not.

An Erroneous Belief. Some people believe that God created the world out of nothing. That is not so. It is impossible to make something out of nothing. "From nothing, nothing comes." The materials with which the earth was made are as eternal as God is; they always existed.

The Writings of Abraham. The Lord revealed to Abraham many things pertaining to this earth. Abraham wrote down what the Lord told him. The writings of Abraham were hidden in the catacombs of Egypt, where they lay for centuries. They were found June 7, 1831, by a man named Antonio Sebolo. Some time later the manuscript was purchased by the Church, and the Prophet Joseph Smith translated it into English by the gift and power of God. The Book of Abraham is in the Pearl of Great Price, which is one of the four stand-

ard books of the Church, the Bible, the Book of Mormon and the Doctrine and Covenants being the other three.

In the Book of Abraham we find the following: "Now the Lord had shown unto me, Abraham, the intelligences" (that is, the spirits) "that were organized before the world was; and among all these there were many of the noble and great ones; And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou was born. And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them."

This scripture teaches us that before the world was made God stood in the midst of all the spirits who were to come to this earth; and that He said to those who were with Him: "We will go down, * * * and we will take of these materials, and we will make an earth whereon these may dwell."

"Let There Be Light." At first the earth was a great smoking ball, without form or shape, and darkness covered it. God spoke and said: "Let there be light, and there was light." God saw the light that it was good, and He divided it from the darkness. The light time He called day, and the dark time He called night. That was the first day upon this earth.

"One Day With the Lord is as a Thousand Years." But a day with the Lord is not the same as a day with us. His time is far different to our time, just as our time is different to the time of people in other parts of the world. For example: there are hours difference between the time in London, England, and the time in New York City, and there

are hours' difference between the time in New York City and the time in Salt Lake City. What is the difference between a day with the Lord and a day with us? The Apostle Peter tells us. He says: "One day is with the Lord a thousand years, and a thousand years as one day." So, you see, it takes a thousand of our years to make one day with the Lord.

The Firmament. On the morning of the second day God spoke again and the dark clouds that were all around the earth began to roll away, and the sky came in sight. The arch of the sky, called the firmament, separated the water in the clouds from the water on the earth. God called the firmament Heaven. This was the work of the second day.

The Earth and Sea. Then God said: "Let the waters under the heaven be gathered together into one place, and let the dry land appear; and it was so." All the water in the world came together and formed a great ocean, and the dry land appeared. God called the dry land earth, and the great waters He called seas. Then, in order to give beauty and variety to the earth, He formed on the land mountains and hills rivers and streams. He also put seeds of every kind in the earth—grass, flowers, shrubs, trees, and all manner of vegetation. This was the work of the third day.

The Sun, Moon and Stars. Then God said: "Let there be lights in the firmament of heaven, to divide the day from the night," and "to give light upon the earth; and it was so." The sun shone by day and the moon and stars by night. This ended the work of the fourth day.

Animals, Birds, Fishes and Insects. Now that the earth was formed, and there was plenty of vegetation, God placed beasts of every kind on the earth, also birds to fly in the air and to sing in the trees, fishes great and small, to swim in the sea, and insects that creep and crawl. At the close of this, the fifth day, the earth looked beautiful and glorious.

God Creates Man and Woman in His Own Likeness and Image. But as yet there were no people in the world. So, the sixth day God said: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." So God created a man and a woman in His own likeness and image. The man whom God created was named Adam and the woman was

named Eve. Adam and Eve are, as you know, our first parents on earth.

The Seventh Day a Day of Rest. "Thus the heavens and the earth were finished, and all the host or them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God had created and made."

Questions.

(Repeat Psalms 19:1.)

What do you know concerning God?

What has Abraham told us concerning the creation of the earth?

What is the difference between a day with the Lord and a day with us?

What did the Lord do the first day? The second day? The third day? The fourth day? The fifth day? The sixth day?

In whose image did God create man?

What other evidence have we that man is in the image of God?

What did God do on the seventh day?

On which day of the week has the Lord commanded us to rest from our labors and to worship Him?

How should we observe the Sabbath day?

Sunday, January 18

Lesson 2. What Happened in the Beautiful Garden. Genesis 1, 2.

"By one man's disobedience many were made sinners." (Romans 5:10.)

1. The Garden of Eden.

- Prepared by the hand of God.
- The trees in the garden.
- The tree of knowledge of good and evil.

2. God's Commandment to Adam.

- Adam given permission to eat of the fruit of every tree in the garden except the fruit of the tree of knowledge of good and evil.
- He is commanded not to eat of the fruit of this tree.
- The penalty.

3. The Temptation.

- Satan enters the garden.
- He tempts Adam to partake of the forbidden fruit. Adam refuses.
- Satan tempts Eve. She yields to the temptation.

4. Adam decides to go with his wife.

- Through partaking of the forbidden fruit Eve will be banished from the garden of Eden.
- Adam wishes to be with his wife.

- c. He eats of the forbidden fruit in order that he may be with her.
- 5. Adam and Eve Are Banished from the Garden of Eden.
 - a. God questions Adam and Eve.
 - b. They confess to having broken His commandment.
 - c. Adam and Eve are sent forth from the garden.
- 6. How Death Came into the World.
 - a. The penalty for eating of the forbidden fruit was death.
 - b. By partaking of the forbidden fruit Adam and Eve brought death into the world.
 - c. By reason of Adam's transgression death came upon all men.

Questions. What was the name of the garden which God planted for Adam and Eve? What was the name of the tree that grew in the midst of the garden? What commandment did God give to Adam and Eve concerning the fruit of this tree? What did He say would happen to them if they failed to keep this commandment? By whom and in what way was Adam and Eve tempted? Why did Adam partake of the forbidden fruit? What was the result of Adam and Eve's disobedience?

Sunday, January 25

Lesson 3. The First Sacrifice

Moses 5:1-11; 6:50-68.

- 1. Our Father Adam at Work.
 - a. Adam begins to till the soil.
 - b. He plants seed in the earth.
 - c. The seeds grows, but thorns and thistles also spring up.
 - d. Adam has to work hard to keep the weeds from destroying his crop.
- 2. The Blessing of Work.
 - a. Adam finds joy in his work.
 - b. Through his labor the barren place becomes a fruitful field, and the wilderness begins to blossom as the rose.
 - c. Think of the wonderful things that have been accomplished by work—the cities and towns, the schools and churches that have been built, the farms and orchards that have been planted, the books that have been printed, the ships, the trains, the automobiles, etc.
- 3. Adam Commanded to Offer Sacrifices.
 - a. God teaches Adam and Eve by His own voice and also by angels.
 - b. God commands Adam to offer sacrifices to Him.
 - c. The sacrifice—the firstlings of the flock.
- 4. Why Adam Was Commanded to Offer Sacrifices.

- a. Adam visited by an angel.
- b. The angel's question. Adam's answer.
- c. The angel's explanation.
- 5. The Gospel Preached to Adam.

"This thing is a similitude of the sacrifice of the Only Begotten of the Father." (Moses 5:7.)

 - a. God calls upon Adam to repent of his transgressions, and to be baptized in water, in the name of His only begotten Son.
 - b. Adam is promised the gift of the Holy Ghost.
 - c. These principles and ordinances of the gospel are taught by the Church of Jesus Christ of Latter-day Saints.
- 6. Adam Obeys the Gospel.
 - a. On hearing the gospel, Adam rejoices and gives thanks and praise to God.
 - b. Adam is baptized.
 - c. The descent of the Holy Ghost.
 - d. The Voice from heaven.

Questions. What do you think of work? What other commandment did God give to Adam? What did the angel ask Adam and what was Adam's answer? What did the angel tell Adam his sacrifice represented? Repeat the first principles and ordinances of the gospel as they were taught to Adam. How was Adam baptized? What took place after his baptism?

Fourth Year—Ancient Apostles

Suggestive Helps To Teachers

First Sunday, January 4

Advancements, assignments and testimonies

Lesson I

Aim: True greatness consists in losing self for good of others.

- 1. Great Men in General.
 - a. Their influence.
 - b. Boys' ideals.
 - c. Chief element of greatness.
 - d. Absence of it brings failure.
 - e. Specific examples.
 - Washington—Lincoln.
- 2. Boyhood of the Twelve Obscure.
 - a. Little known about it.
- 3. How the Twelve Became Known.
 - b. Highly favored of men.
 - c. Constant example of greatness before them.
- c. Why the world is interested in them.

Questions

- a. Name some historical men and women in whom you are interested.
- b. Name some persons living today

whose lives you admire.

- c. What is the secret of true greatness?
- d. Can you name some interesting incidents in Washington's boyhood? In Lincoln's?
- e. Why is there so little known about the boyhood of the ancient Apostles?
- f. Why is the world interested in their lives today?
- g. Memorize stanza from Longfellow's poem.

Third Sunday, January 18 Lesson 2

Peter: Early Life and Surroundings.

Text: John 1:29-42.

Aim: A humble birth is no hindrance to greatness.

1. Land of Palestine.
 - a. A comparison.
Utah Lake, Jordan River and Great Salt Lake with Sea of Galilee, River Jordan and the Dead Sea.
 - b. Size.
 - c. Galilee.
 - d. Bethsaida.

Peter's birth place.

2. Simon's Home and Boyhood.
 - a. Very little known.
 - b. Impressions drawn from what we know today.
 - c. Effect of environment upon him.
3. How Simon Met the Savior.
 - a. A disciple of John the Baptist.
 - b. John the Baptist's testimony.
 - c. Andrew and John desirous of sharing happiness—
(1) Find Simon and James.
4. Simon's Name Changed.
 - a. Meaning of "Cephas."

Questions

- a. Compare the Salt Lake Valley with the Land of Palestine.
- b. What does "from Dan to Beersheba" mean?
- c. Locate Bethsaida.
- d. Show how comparatively insignificant a place it was.
- e. What do you picture Simon's boyhood to have been?
- f. Relate the circumstances of his meeting Jesus.
- g. Name the other great men who were born in humble circumstances.

Fourth Sunday, January 25 Lesson 3

Text: Matt. 4:18-22. Luke 4:31-44; 5:1-26.

Aim: Obedience to Christ's word brings blessings.

Incidental aim: All who seek the Savior receive eternal blessing.

Peter's Home in Capernaum.

- a. His idea of the Messiah somewhat changed.
- b. Jesus' influence upon Peter.
- c. The most distinguished in Capernaum.
 - (1) Why.
2. A Lesson in Obedience.
 - a. Fishermen mending nets after a "fishless night."
 - b. Jesus' command.
 - (1) Effect upon Peter.
 - c. Judgment and faith.
 - d. Peter's new commission.
3. A Memorable Sabbath.
 - a. Service in the synagogue.
 - (1) How conducted.
 - b. Railing of an evil spirit.
 - (1) Rebuked.
 - c. Peter's wife's mother healed.
 - d. Afternoon and evening.
4. Another Week.
 - a. "All men seek Thee."
 - b. A man sick of palsy.
 - c. Many miracles performed.
5. Effect of Christ's Power Upon Peter.

Questions

- a. What was the Jews' idea of a Messiah?
- b. How were Peter's visions clouded?
- c. Why did Peter move to Capernaum?
- d. Why was his home the most distinguished in Capernaum?
- e. What effect did the miraculous draft of fishes have upon Peter?
- f. Relate wonderful manifestations of God's power that took place on the Sabbath on which Peter's mother-in-law was healed.
- g. What effect did all these things have upon Peter?

Suggestions to Teachers

As the choosing of ideals is the principal theme of this year's work, in the first lesson, the examples of such characters as Columbus, Washington, Lincoln, Joseph Smith and the other Church leaders might be referred to. The second lesson is most picturesque, and gives opportunity for descriptions of Palestine, Galilee, the Sea of Galilee, Bethsaida, and the customs of the people of those times. Show how deeply impressed was Peter by the preaching of John the Baptist. Compare these two great characters and see if they were not in many respects of a similar type? Explain why Peter was called "a Rock."

In the third lesson the scene is transferred to Capernaum, a description of which might be given. An excellent lesson on obedience is given by the incident at the Sea of Galilee, and applica-

tion of this may readily be made to the lives of the children. The incidents of rebuking the evil spirit, by the Savior, at the meeting in the synagogue, and the healing of Peter's wife's mother, are

most impressive, and the children should be taught that the same power is enjoyed by the Priesthood in the Church today.

Primary Department

Chas. B. Felt, chairman; Frank K. Seegmiller; assisted by Florence S. Horne and Bessie F. Foster

LESSONS FOR JANUARY

First Sunday, January 4

Lesson 13. The Widow's Mite

Text: Mark 12:41-44; Luke 21:1-4.

Aim: The Lord considers the spirit in which a gift is given, not the amount.

Memory Gem: "Of all that thou shalt give me, I will surely give the tenth unto thee."

Picture: The Widow's Mite.

Outline:

1. In the Temple.
 - a. Money boxes.
 - b. Gifts.
 - (1) Of the rich.
 - (2) Of the widow.
2. Jesus Comments.
3. Tithing.

Second Sunday, January 11

Lesson 14. The Blind Man

Text: John 8:12, 51, 59; 9.

Reference: Weed's "A Life of Christ for the Young," XLIV.

Aim: The Lord blesses those who have faith in Him.

Memory Gem: "Whereas I was blind, now I see."

Picture: The Blind Man; (Bida).

Outline:

1. Jesus in the Temple.
 - a. His teachings.
 - b. They took up stones to cast at Him.
2. The Blind Man.
 - a. His sad life.
 - b. Seen by Jesus and His Apostles.
3. The Miracle.
 - a. Jesus' action.
 - b. The man's obedience.
 - c. The healing.
4. Before the Pharisees.
 - a. The people's surprise.
 - b. Man taken to synagogue.
 - c. Cast out.
5. Divinity of Jesus.

a. Jesus finds the man.

b. The conversation.

Third Sunday, January 18

Lesson 15. Healing the Centurion's Servant

Text: Luke 7:1-10; Matt. 8:13.

Reference: Weed's "A Life of Christ for the Young," Chap. 27.

Aim: Great faith brings great blessings.

Memory Gem: "As thou hast believed, so be it done unto thee."

Pictures: The Leper, (Bida); Healing the Sick, (Hofmann).

These pictures are not connected with the lesson, but could be used with a few words of introduction. Jesus was constantly healing the sick. Scarcely a day passed but He healed some one, and often many were brought to Him at once. See the sorrow shown in this picture, but notice the hopeful expression in the faces. Their sorrow will soon be changed to joy.

Outline:

1. Capernaum.
 - a. Description of.
 - b. "His own city."
2. The Centurion.
 1. His position.
 - b. Friend of the Jews.
 - c. Sends to Jesus.
3. The Miracle.
 - a. Jesus' answer.
 - b. The servant healed.

Fourth Sunday, January 25

Lesson 16. A Woman's Faith

Text: Matt. 9:20-22; Mark 5:25-34.

Aim: We may receive blessings through our own faith even though we do not declare it to others.

Memory Gem: "Daughter, thy faith hath made thee whole."

Outline:

1. Jesus on His way to bless the sick.
 - a. The throng which followed.
2. The Woman.
 - a. Sick for twelve years.

- b. Tried skill of many physicians.
- c. Spent all her money.
- d. Grew worse.
- 3. Her Faith.
 - a. What she believed.
 - b. What she did.
- 4. The Healing.
 - a. Cured instantly.
 - b. Jesus' question.
 - c. Jesus' recognition of her faith.

Kindergarten Department

Wm. A. Morton, Chairman; Charles J Ross; assisted by Beulah Woolley, and Ina Johnson

LESSONS FOR JANUARY

First Sunday, January 4

The Flight Into Egypt

Text: Matt. 2:12-23.

Aim: Obedience to the promptings of the Holy Spirit brings protection.

Second Sunday, January 11

The Childhood of Jesus

Text: Luke 2:39-40.

References: Weed's, "Life of Christ for the Young," chapter 7. Farrar's

"Life of Christ," chapter 5.

Aim: Obedience to God's laws brings strength of body and spirit.

Third Sunday, January 18

Jesus in the Temple

Text: Luke 2:40-52.

Aim: Our love for parents is shown by willing obedience.

Fourth Sunday, January 25

Review of "The Childhood of Jesus," and "Jesus in the Temple."

My Thanksgiving

By Lula Greene Richards.

I'm thankful for Thanksgiving Day,
When every one should tell
How good our Heavenly Father is
Who doeth all things well.

I'm thankful for the little life
That I may live on earth,
And learn to prize and treasure up
The things of greatest worth.

That I may cherish loving thoughts
And speak in gentle tone,
And often lend a helping hand
When need of it is shown.

I'm thankful for a grateful heart,
That I the way may find
Of sweetest, truest happiness,
The joy of being kind.

Children's Section.



For Mother's Sake

For mother's sake, I'll make the best
Of things that come my way—
I'll tune my heart to live a part
Of happiness each day.

For mother's sake I'll speak the truth,
Because she taught me to;
With my two eyes I'll recognize
That which is false and true.

For mother's sake my voice I'll use
In song and sympathy;
For the angels smiled upon a child,
When they gave her to me.

—Selected.

In Front of Prussian Guards

Not long after, the Prussian guard was put opposite us and we got ourselves ready for most anything. And sure enough a story spread that the German miners were digging underneath us. Our miners were busy investigating. For a long time they couldn't find anything. Then one evening came a sudden order to withdraw to a trench in the rear, and fifteen minutes after we had filed out through the communication trench came a crash and a roar and a body was tossed a hundred feet into the air—one of our men who had stayed behind too long. A great black smoke cloud rose up. Our trenches had been blown to nothing, says Tommy Kehoe, England's veteran of the trenches at 16, telling his war experiences in *Boy's Life*.

That cloud of smoke had scarcely disappeared when the Germans opened up on us with everything they had. Bullets and shells were flying everywhere. The whiz-bangs tore gaps in our wire fences and in our sand-bag parapet. Showers of sand, earth and pebbles fell over us and half blinded us. We lost some men,—how many I don't know, but I saw two blown to pieces by a shell that dropped right into the trench.

We four pals—Billy Clegg, Billy Matchett, Bonesey and I—were squatting in the trench in the dark, glad it wasn't our turn on the firing step in all that fuss.

Just then came the gas-mask signal. I grabbed for mine. My hands were shaking so I could hardly hold it; but there wasn't any time to lose if I wanted to live. As I fumbled with it I kept mumbling to myself, "Fifteen seconds! Fifteen seconds! One, two, three, four—"

According to instructions, fifteen seconds was about the time allowed for a gas wave to arrive, and if that mask wasn't adjusted properly by the time I had counted fifteen, then goodbye to Tommy Kehoe.

I had got up to ten and was still fumbling, when along came a fellow we called Welshie, who grabbed me and put the thing in place on my head. Then we both jumped for the firing step.

Not one hundred feet away a long, low fog bank was creeping toward us close to the ground. It was the gas wave. Our rockets were shooting up through the dark, and in their glare the wave turned yellow and red and

green as it rolled on. Behind it all was pitch black. By the light of the rockets I could look along our line of trench and see our lads in helmets and masks, stiff as statues, with their rifles pointing over the parapet.

My mask was warm and stifling, and I felt like pulling it off for a big breath of fresh air before the wave should reach us, but I didn't dare. I had heard of men who had taken such a chance and who hadn't lived to tell of it.

One moment the wave was sparkling white, like phosphorescent surf on

a sand-bar, the next it gleamed green and red, like the deadly thing it was. And it crept toward us, oh, so slowly! Perhaps it was only ten seconds before it rolled over the sand-bags, but it seemed like ten times as long.

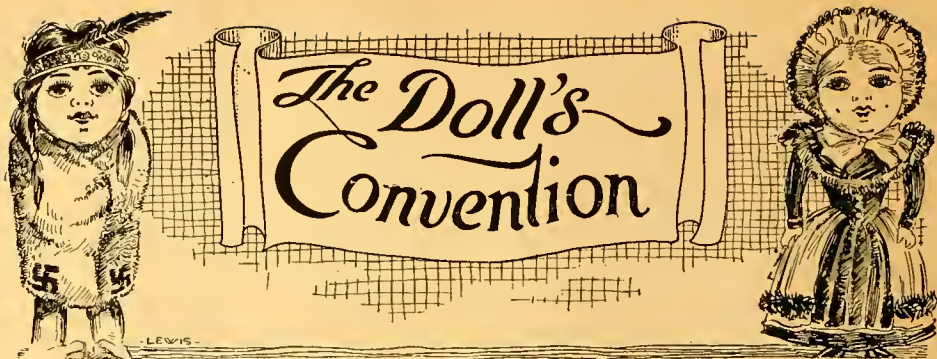
Then it swept over us. I gasped for air. I thought I was suffocating. I was sure there was a hole in my mask somewhere and that it was all over with me. But it wasn't so bad as that. I was half stifled, but there was a lot of life left in me, though the gas did get a few fellows—knocked them flat.

The school children of Archangel are the grateful recipients of lunches supplied by the American Red Cross last winter. When the A. R. C. Commission reached that city and discovered their need, it set about giving them the lunches for which they are so very grateful that they have been making



LITTLE RUSSIAN CHILDREN

by hand gifts of various sorts and sending them to the American school children ever since. This has started a correspondence between the young people of these two countries which is forming a bond of friendship that spells true brotherhood.



Story by Annie Lynch; Pictures from Dolls furnished by Harold H. Jenson

IX. THE DOLL FROM NORWAY—THE LAND OF THE MIDNIGHT SUN

"London bridge is falling down, falling down

I alling down, my fair lady, O."

Here comes Greta, the doll from Norway, humming the tune to this game loved by every boy and girl. Soon the children join her, and to the delight of the dolls, two little girls step out and form a London Bridge. Hear the sweet voices of the other children as they get into line, march under the clasped hands, until the unlucky girl is caught by the falling bridge.

Greta is very sweet. She is dressed as a bride. She wears the national costume, and her beautiful hair is braided in two long braids. She has a silver crown on her head and has a long silver chain, many silvery rings and brooches. These ornaments are really beautiful and belonged to her great grandmother. Her vest is rich with embroidery that has taken her many months to work.

Her mother Mari is with her, and is dressed like this doll that you will color.

Her skirt is green with a red stripe around the bottom. She has a white apron trimmed with Hardinger embroidery and a green vest spangled with silver. On her head is a black cap with red stripes. Her silver ornaments are hundreds of years old, treasured and handed down from mother to daughter. In her hand is

the national flag, a red ground with a blue and white cross on it.

"Greta, how did you learn our game of London Bridge?" asks the doll Columbia.

"Oh, London Bridge is broken down," is the words of an old Norse song, that tells the story of King Olaf and his sailors pulling the bridge into the Thames River.

"We were fighting the Danes in England who held the bridge, and this gave them a splendid chance to turn their guns on our boats as they sailed up the river. Tradition says that King Olaf drove his stout ships up against the bridge (which was an old wooden one) fastened them to the piers, hoisted all his sails, got out his oars, and upset London Bridge into the river.

"This is not the only outdoor game the same as yours. We play blind man's buff, hunt the slipper, hop in paradise, your hop-sotch and others. I wish you could see our ring dances, for they are very graceful. In Norway the winters are long and cold and we have a fine time skating, coasting, tobogganing, but best of all, skiing. Great fun it is to run a race on snowshoes over the frozen snow down a steep hill. Skiing might be called the national sport of Norway. It is not only a sport, but farmers, milk-men, an d other trades people travel on skis or snow shoes. Did you ever see a ski? It is made from two strips of wood, six feet long, with pointed ends curved upward."

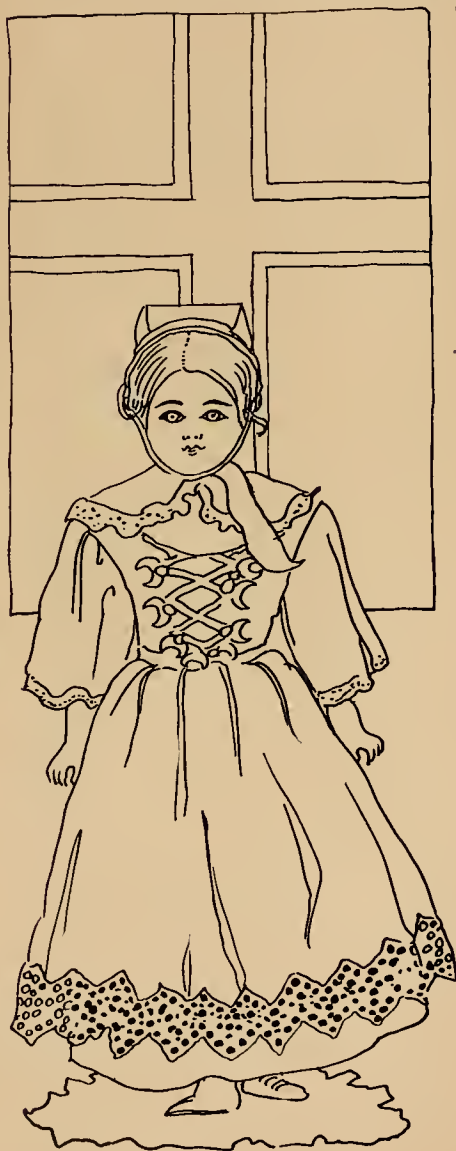


GRETA, THE DOLL FROM NORWAY

"Do you know why Norway is called the land of the midnight sun? I see that most of the boys and girls can answer. "Yes, that's right." In some parts of Norway there are only two or three hours of darkness in the twenty-four. How would you like a night that was only two or three hours long?"

"We have our holidays the same as the rest of you. Our Christmas is very jolly with its home-made presents, cakes and sweetmeats. The animals are given extra grain and even the birds are not forgotten.

"The next best holiday is Fastileon which comes the first Monday after Lent. In our country the children



GRETA, FOR YOU TO COLOR

obey their parents, and no answering back or impudence is allowed. Parents are strict, but on this day the children not only feast on buns and cakes and sweet things, but do just as they please, without fear of whippings."

"You could never guess the strange things they do." One of their favorite pastimes is whipping mother—all in fun, of course."

"The boys take long birch twigs and fasten many tissue papers and colored ribbons on them. The night before the great day these are set up in the corner of the living room ready for the next day's fun.

At day-break the next morning the happy children are up. Each armed with a twig, they greet mother with a whipping from the tissue streamers, and follow her about, enjoying the sport, until the last paper and ribbon is worn out. This is a gentle reminder of their whippings of the past year.

"I am a bride. Would you like to hear about my wedding? My clothes were most of them ready long before my wedding day. Mother and I had spun my linen and cloth for dresses and it had been carefully folded away. This home woven cloth lasts a life time and I spent many happy hours embroidering my wedding dress. My father was well-to-do, and we lived in a large farm house, some distance from the village. As all weddings take place in the village church, the bridal party crossed in a gaily decorated boat. There were other boats with relatives and friends and the never-to-be-forgotten fiddler and his fiddle.

"At the church, we were met by the village priest, the same one that twenty-five years ago married father and mother. The church was filled with the people from the village who had come to see us married and with a hearty hand shake, wished us happiness. These neighbors and friends

went with us to father's home where we entertained for a week and our friends all brought presents of good things to eat.

"It was summer and little sister Mari and her friends had a great time swimming. They could drive, swim backwards, and tread water. Do you wonder how such little girls could do all of this? Why, when Mari was only five years old she went down to the water with brother Hans and learned to swim."

"After the week's merry-making was over our friends said goodbye. The men didn't raise their hats at parting, for in Norway the men greet friends with a hearty hand-shake. It isn't the fashion to raise their hats."

"I hope you will come to our country next winter, and we will all go ski-ing."

(To be Continued.)

Etiquette and Deportment

"Madame," he began as the door opened, "I am selling a new book on 'Etiquette and Deportment.'"

"Oh, you are?" she replied. "Go down there and clean the mud off your feet."

"Yes'm. As I was saying, madame, I am sell—"

"Take off your hat! Never address a strange lady at her door without removing your hat."

"Yes'm. Now, ma'am, as I was saying—"

"Take your hand out of your pocket. No gentleman ever carries his hand there."

"Yes'm. Now, ma'am, this work on 'Eti—'"

"Throw away your pipe. If a gentleman uses tobacco, he is careful not to disgust others by the habit.

"Wait! Put that dirty handkerchief out of sight, and use less grease on your hair in the future. Now you look a bit more decent. You have a book on 'Etiquette and Deportment.' Very well, I don't want it. I am only the servant girl."—Exchange.

The Children's Budget Box.

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original story of not to exceed three hundred words.

Best amateur photograph, any size.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be in black and white and on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Dry

They started with Local Option
And put the move through with a
zest

Even mother put on her trotting togs
And knuckled right in with the
rest.

But they found it was not satisfactory—

'Though a very great step toward
right—

So they worked up the State prohibition,
And pushed the bill through with a
might.

Then dear Uncle Sam got the fever
With our good home states at his
side—

And sent out a proclamation
Which made the great move Nation-wide.

But I guess it's gone past expectations,—

It seems to have reached to the
sky,
For the rain-clouds that used to spill
water

This summer, too, seem to be dry.

The snow that once lodged in the
mountains

Must also have taken a hand,
For the water-mains look mighty
thirsty,

As well as the hot, scorching land.

The lucern looks like it is frost-bit,
Potatoes are sure bleary-eyed,
So if the move isn't all blessings
We know 'twas for good it was
tried.

Don C. Rich,
Kanab, Utah.

The Robins

Oh! the joy that was in the hearts
of little Tom and Jack as spring re-
turned once more with its golden rays
of sunshine, bringing back with it the
singing birds to gladden the heart of
every one.

Each day the little boys watched the
snow as it diminished under the warm
rays of the sun, until one bright sun-
ny morning there was no more to be
seen only a little here and there in
some shady nook.

A few more days and everything
was so nice out, that Jack and Tom-
mie's mamma decided to let her little
boys take a nice lunch and go for a
long walk with some other boys.

How delighted they were to go! And
they decided to take their new guns
with them which had been given them
on Christmas.

As they passed through a grove of
trees, the birds flew from tree to tree,
twittering, chirping and singing mer-
rily as if they were delighted to see
their little visitors, and seemed to say,
"Welcome dear children."

After wandering about for some time, Tommy and Jack decided to sit on a rock and rest, when all of a sudden Tommy said, "Look Jack, do you see that robin in that nest? Let us see who can shoot the straightest." Both boys raised their guns and aimed at the bird, but just at that moment a boy of twelve stepped from behind a bush and said, "Don't shoot the robin, she is keeping her baby robins warm. They do no harm, but good, for they eat many bugs and worms which often destroy our gardens."

The boys had never thought of this before and when they reached home they told their mama. She told them how happy she felt that they had been warned in time to keep them from doing wrong.

A few weeks later while Tom and Jack were out in the garden they saw some robins picking from the potato vines the worms which would have destroyed the potato crop if it had not been for the robins.

De Verl Whittington,

Age 11.

Garden City, Utah.

Bright Stars Above

Bright stars above, serenely fair,
Gleaming above with lustre rare,
Bringing as daylight's glory dies
Rest and content to weary eyes.
Slowly you dawn on mortal sight,
And with new beauty robe the
night.

Oh, radiant orb, whose silver beams
Watch while the world is hushed
in dreams,
Be thine the light which guides me
on
To other joys when earth's are
gone.
Bringing to longing eyes like mine,
Visions of heaven and life divine.

Age 17. Lena Sedgwick,
Elm Bank Villa,
Elm Road, Shildon,
Durham, England.

What I Have to be Thankful For

The Lord has blessed me with many things for which I am very thankful. I have a home, parents and sisters. I have plenty to eat and wear. I feel that these are very great blessings, for there are many children who have neither parents, food nor clothing; but I pray that these children may be taken care of and made as happy and well as I am.

Another great blessing our Heavenly Father has given us is that none of our family has been sick while this epidemic of Spanish influenza was going around.

I am thankful for the chance I have of hearing the Gospel and I hope that as I grow older I shall hear more of it and understand it better.

I ask the Lord to bless everybody that they may be made well and happy and help us to be kind and loving to those around us.

Cindicia Emert,

Age 16.

Vernal, Utah.

The Birds Return

All the birds have come again,
Cheering us with merry song,
Music ringing in the glen,
Make us happy all day long.

It was God who sent the birds,
To cheer us in this world of care;
So let us try to make our words
Sweet as music in the air.

"Don't kill the little birds"
We sing in Sunday School;
So I will sing to them kinds words,
And thus obey the Golden Rule.

"So birdie come, and sing to me,
And I will scatter crumbs for you.
Come make your nest in our apple
tree,

Age 10. For I'm your friend kind and true."
Ruth Young,
Clover Creek, Utah.

The Pine Tree

You're the king of all the forest,
Oh, pine tree, brave and tall!
The king you always will be
Until at last you fall.

For once a year, dear pine tree,
An Xmas tree you spare,
For me and other children
Your happiness to share.
Dora Maxwell,
Age 15. Nutrioso, Arizona.

Where They Grow

Down in the valley, deep, so deep,
Where the little sunbeams wink and
peep,
Under the grasses, hiding low,
There's where the dear little violets
grow.

Out in the meadow, bright, so bright,
Close by the clovers, red and white,
With a heart of gold and a fringe
of snow,
There's where the dear little daisies
grow.

Up in the sycamore, high, so high,
Look, and a tiny nest you'll spy,
Swung by the breezes to and fro,
There's where the dear little birdies
grow.

Up in the nursery, neat, so neat,
Hear the patter of wee, wee feet;
Hear the little voices chirp and crow—
There's where the dear little babies
grow.

Cleone Amundsen,
Age 14. Stockton, Utah.

Good-bye

I will say good-by to the Budget,
This week I will be seventeen.
A line so you'll know how I love it;
Before I pass over sixteen.

Good stories, and poems, and draw-
ings,
Each to be found on your page—
Every month for you I am watching
Oh, it is great to be Budget Box
age.

Obedience, bravery, and courage,
Are some of the things you teach.
They'll help us along life's voyage
There's something to benefit each.

My friends I will now say good-by,
Success to you all every one.
To win in life's battle I'll try
I'll strive till the victory's won.

Lea Porter,
Age 16. Hatch, Utah.



PRIZE FLOAT BY THIRD WARD, LOGAN, FOR WELCOME HOME PARADE
Photo by Ada Hughes, 431 W. 3rd N. Logan Utah.

Honorable Mention

Reva Allred, Manti, Utah.
 Albert Anderson, Trenton, Utah.
 Jessie Leona Altman, Pima, Ariz.
 Leon Anderson, Blackfoot, Idaho.
 Isabelle Benson, Boise, Idaho.
 Thomas Bloxham, Downey, Idaho.
 Louise Black, Arco, Idaho.
 Olive Bitter, Beaver Dam, Utah.
 Nine Barlow, Murray, Utah.
 Jesse Barney, Fairview, Ariz.
 Louise Black, Arco, Idaho.
 Orin B. Barney, Fairview, Ariz.
 Alida Brienholt, Redmond, Utah.
 Stella Clegg, Dubois, Idaho.
 Grace Childs, Clinton, Utah.
 Clara Clyde, Springville, Utah.
 Ruth Crawford, Brigham City, Utah.
 Carrie Crapo, Parker, Idaho.
 Nita Carbine, Stevely, Canada.
 Lavon Christenson, Jamestown, Ida.
 Leola Collins, Provo, Utah.
 Ora De Witt, Joppa, Ariz.
 Warner Davidson, Safford, Ariz.
 Pete Despain, Sandy, Utah.
 Margaret Dickenson, Hagerman, Id.
 Ward Evans, Boneta, Utah.
 Ruth Fisher, East Millcreek, Utah.
 Edna Folsom, 951 E. 9th So. S. L. C.
 Guinevere Fillerup, Ammon, Idaho.
 Norma Geddes, Ogden, Utah.
 Cleo Griggs, Kuna, Idaho.
 Ora Gledhill, Richfield, Utah.
 Irene Herbert, Maysville, S. C.
 Virginia Hansen, Cornish, Utah.
 Agnes Humphreys, Sterling, Idaho.
 Ida Howell, Cornish, Utah.
 Mae Hansen, Cornish, Utah.
 Leah Hale, Blackfoot, Idaho.
 Lucile Holbrook, Holbrook, Idaho.
 Alice Jones, Provo, Utah.
 Max Jensen, Union, Oregon.
 Mabel F. Jones 1122 W. 1st So. S.
 L. C.
 Leah Johnson, Panguitch, Utah.
 Ida Johnson, Panguitch, Utah.
 Edwin Kearney, Sterling, Canada.
 Marba Lemon, Ioka, Utah.
 Alice Lee, Idaho Falls, Idaho.
 Mary Louise Lee, Idaho Falls, Idaho.
 Zina McConkie, Vernal, Utah.

Cecil McDaniel, Alpine City, Utah.
 Annetta McPhee, Frankburg, Canada.
 Herbert Mason, St. Anthony, Idaho.
 Verda Mason, Willard, Utah.
 Kalaluka Maka, 2265 So. 7th E. S. L.
 C.
 Roxie L. Nelson, Sandy, Utah.
 Anona Oman, Boneta, Utah.
 Jennie Oler, Sterling, Alta Canada.
 Eugene Peterson, Eden, Utah.
 Catherine Packard, Santa Anna, Calif.
 Anita Raymond, Victoria, B. C.
 Verona Richardson, Thatcher, Ariz.
 Sylvia Rider, Blackfoot, Idaho.
 Emron Reeves, Kanarra, Utah.
 Lena Rothery, Almo, Idaho.
 Clara Rothery, Almo, Idaho.
 Alta Ross, Sevier, Utah.
 Jessie Strong, Springville, Utah.
 Orpha Sweeten, Collinston, Utah.
 Anna Tucker, Fairview, Utah.
 Everett Thorpe, Providence, Utah.
 Earl Joseph Wood, Williamsburg, Ida.
 Marie Watson, Spring City, Utah.
 Elbert White, Summit, Utah.
 Ivan Able Winsor, Ray, Ariz.
 Lillian White, Sterling, Idaho.
 Doris White, Murray, Utah.
 Berenice Zufelt, Blakesville, Canada.

Puzzle for September, 1919

CAPITAL CITIES.

1. Olympia.
2. Augusta.
3. Boise.
4. Denver.
5. Sacramento.
6. Concord.

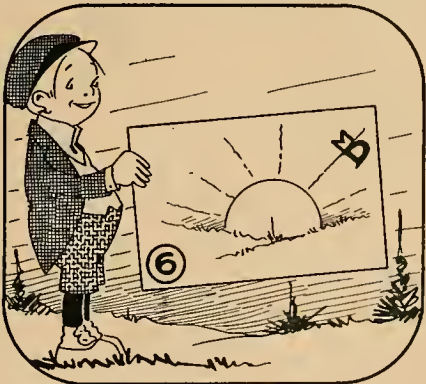
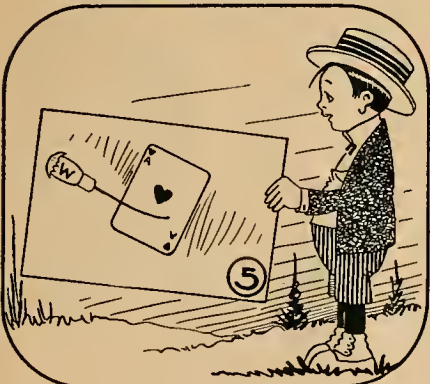
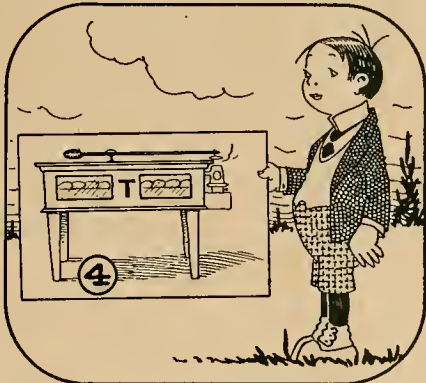
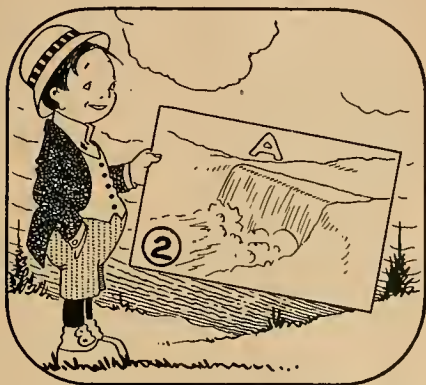
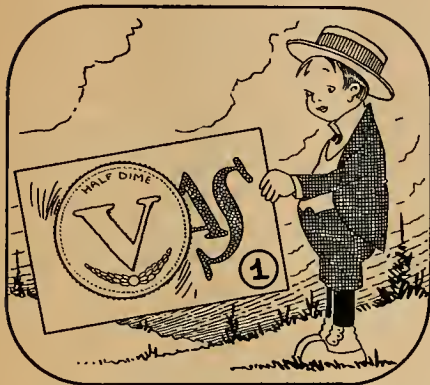
Winners

Ruth Chadburn, St. Thomas, Nev.
 Wallace Reid, Box 153 Oasis, Utah.
 Louise Solomon, Mesa, Ariz.
 Miles E. Walters, Three Creek, Ida.
 Pearl Taylor Almo, Ida.
 Elma Norris, Randolph Utah.
 Ethel M. Pitts, R. F. D. 1, Pocatello, Ida.

BOYS' NAMES

A PUZZLE

WALTER WELLMAN







Prizes of books will be given to the first ten of those under 17 who correctly solve the above puzzle and send us, not later than December 1st, the best article of not to exceed two hundred words, or poem of not to exceed



twenty lines on any subject. Address Puzzle Editor, Juvenile Instructor, Room 202 L. D. S. Church Office Building, 47 East South Temple St., Salt Lake City.


The Tenement Tree




XI.



THE old tenement tree looked very brilliant after the  went down. There were little glow worm   all dotted about among the branches. The  were to go south tomorrow and this evening there was to be a grand farewell party.


The  Chickadee was very busy carrying the guests in the to the long branch where the  was set for the farewell feast. It would take too long to describe


that feast. It is enough to say that, at the time when the birds leave, the  are biggest and other bugs are fattest and easiest to catch. The robins, orioles, sparrows and others were feasting contentedly with the squirrels and the rest of the four footed tree climbers,

when up piped the voice of a little red , less than a year old. "Why do the birds fly south?" he asked. Nobody answered. "I want to know," he insisted, "Why do the  fly south?" "Sh!" said his father, "Don't be too curious?" "But I want to know!" the little  chattered, "Tell me, Mr. Robin, why do you fly




south?" "Robins always do," said the .

"But why?" persisted the little . "Orders!"

said the . "Whose orders?" "I don't know.



Never thought of it!" "Why, how

silly!" exclaimed the .


"You have orders to go and you don't know

who orders it!" "Sh!" said his mother.

"Sh!" said his father. "Sh!" said the

evening breeze in the leaves of the old tree. And when the wind in the trees said "Hush!" everybody felt sleepy, and as nobody had orders to stay awake, they promptly went to sleep. The next morning, everybody was awake early to see the birds gather together for their long journey. Flocks and flocks of them chose the old tree for their starting point. The signal for the

start was one long blast of the North Wind. When it came, the

little red  was standing at his

 and the North Wind called

"SH-H-H!" in a blast so strong

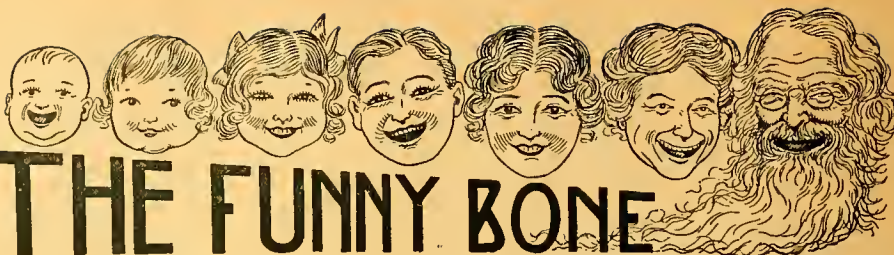
that it blew him right down into

his .

"Good bye, good bye! Old tree, good bye!" called the birds on the wing.

"But why?" sounded a wee voice inside the tree.





THE FUNNY BONE

Where Else?

"I hear strange sounds in my ears, Doc."

"Well, where would you expect to hear them?"—Boys' Life.

Bang!

First Class Scout: Hear about that explosion down at town the other day? Tenderfoot: No.

First Class Scout: The wind blew up the river.—Boys' Life.

A Busy Morning

Housekeeper: "What makes you so late with the milk these mornings?"

Milkman: "Well, you see, mum, the law doesn't allow us more than 25,000,000 bacteria to the gallon, an' you wouldn't believe how long it takes to count the little varmnits!"—Grit.

On The Casualty List

It was Sunday, and Sergeant Jones was driving a bucking, one-cylinder Ford down the streets of the old home town.

"Ought to put Lizzie's name on the casualty list," called a fresh gob, who was witnessing the struggle.

"Whatdaya mean?" hissed the sergeant between bucks.

"Missing in action."—Judge.

A Lesson in History

History was the subject which the class was studying, and presently the teacher asked:

"Now, can any of you tell me who Joan of Arc was?"

Profound silence. Some of the children looked in thoughtful speculation at the teacher, while others stared wildly around the room as if in hopes that the maps on the walls might answer the question.

Then suddenly a hand waved wildly in the air, and a small boy shouted gleefully:

"Please, teacher, Noah's wife!"—Grit.

Why the Punishment

Mother—"Come, Freddie, and kiss your Aunt Martha."

Freddie—"Aw, ma, I ain't done nuthin'!"

Fair Weight

Butcher—This pound of butter you sent me is three ounces short.

Grocer—Well, I mislaid the popnd weight, so I weighed it by the pound of chops you sent over this morning.—Boston Transcript.

Somewhat Nervy

Tailor: "Thought I'd met some cheeky customers, but—"

Bootmaker: "What now?"

Tailor: "I've had to press these trousers four times, and they are not even paid for."

Bootmaker: "That's nothing. I went to collect a bill for a pair of boots yesterday, and the fellow kicked me out with them."

In Luck

The stranger on a walking tour came across an old man, and began to ask questions.

"You are a farmer, I suppose?"

"No, not now, I used to be, but I gave it up."

"Well, you don't seem to be very busy. you have plenty of time on your hands, haven't you?"

"Lots of it."

"Ever do any work?"

"Once I did."

"What do you do now, if I may ask?"

"Don't do nothing. Hain't done nothing for nearly ten years."

"Why, you're in luck! If I did nothing half that length of time I should be in the workhouse."

The old man's face beamed, and then, as one who knows his rare good fortune, and values it at its just worth, he cried, delightedly:

"That's where I be!"

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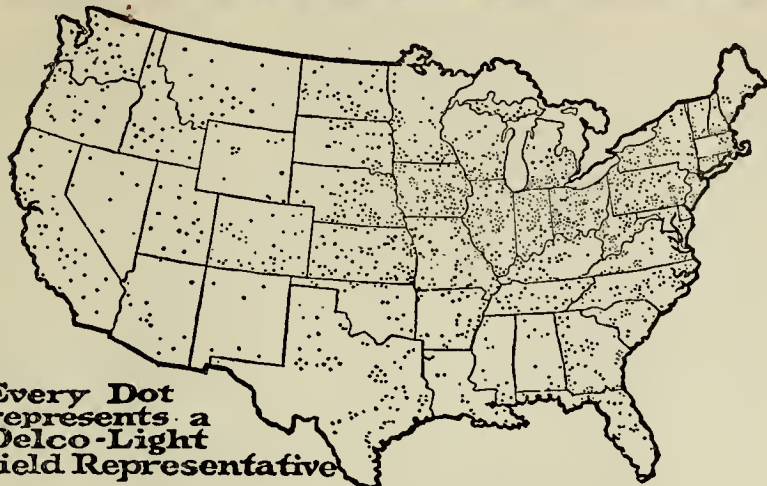
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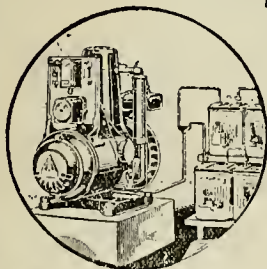
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